

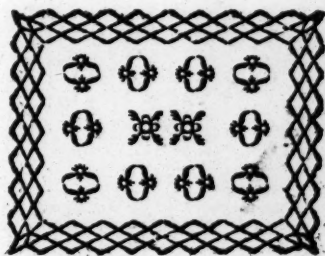
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OR,

*Second Book of English Examples,*

To be rendered into LATIN.

Adapted to the use of YOUTH, of the  
lower Class.



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## Advertisement.

*THE present Publication, or, Second Book of English Exercises, is intended by short Examples, and familiar Diction, to accommodate Youth in the more early Day of their Education, and by regular Gradation lead to the Third Book, or, larger Work of Exempla Moralia.*

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T H E  
First C O N C O R D.

*The Agreement of the Nominative Case  
and the Verb.*

Verbum Personale concordat, &c.

*A Verb Personal, (or, a Verb that has Persons ;  
as, first, second, and third), must be of the  
same Number and Person with the Nominative  
Case ; as,*

1. *Good Men hate to sin, from a Love of Virtue.*
2. *Wicked Men think that they can appease the  
Gods with Gifts and Victims, but they lose both  
their Labour and Cost.*
3. *Dear are Parents, Children, Kinsfolks,  
Friends, but our Country alone contains the Affec-  
tions (caritates) of all these: What good Man  
therefore will scruple to die, if thereby he may  
profit his Country?*
4. *Where prudent Counsellors are wanting, a  
Nation is as a Ship without a Pilot: Nor is one  
sufficient; for then only is a Country safe, when  
many wise Men govern Affairs.*

A

5. Too

5. *Too much Liberty will end at last* (*evadet in*) in some great Evil.

Note, If two or more Nominative Cases singular, with or without a Conjunction copulative, come before a Verb; the Verb may be rendered in the Plural Number.

1. *Food and Apparel must be adapted* (*referantur*) to the Health of the Body, not to pleasure.

2. *The Wife and Husband ought never to be angry both at once* (*simul*)

3. *Life, Death, Wealth, Poverty, have great influence over* (*vehementer permovent*) all Men.

Nominativus pronominum raro, &c.

THE Nominative Case of the Pronouns Ego, Tu, Nos, Vos, are seldom expressed in Latin, unless for Distinction's sake, or when an Emphasis (i. e. a particular Stress or Vehemence of Expression) requires it; as,

1. When I regard not your Business, do not you regard mine.

2. Certainly I am the unhappiest Man in the World; if any Mischief happens to our Family, I feel it first, I know it first.

3. As we are happy or miserable, compared with others, so other People are miserable or happy, compared with us.

4. You are a Judge; see that you are not accused of any Thing, (*ne quid accusandus sis.*)

5. We are Rulers of the State; ye, not even of Slaves.

So if He or They, (or Men, Persons, People, spoken in general) come before a Verb, you must leave out the Nominative Case in Latin, unless as in the foregoing Rule it be required by some Distinction or Emphasis of Expression; as,

1. He was accounted noble among his Equals.
2. They direct us well, who forbid us to do what we doubt whether it be just or unjust.

Aliquando Oratio est Verbo, &c.

Sometimes a whole Sentence, or Part of a Sentence, or an Infinitive Mood, stands instead of a Nominative Case to the Verb; as,

1. It is the Part of a young Man to reverence his Elders.
2. To unteach is more difficult than to teach.
3. To fear God is the beginning of Wisdom.
4. To see not only what is before us, (ante pedes) but even to foresee those Things that are future, is to be wise.
5. It is not enough to know, unless we do what we know.
6. Such a Virtue it is to be silent, that he, who understands nothing, is deemed wise so long as he holds his Peace.
7. To live is common to Men with Beutes, but to live well is our main Business. (caput.)
8. If it be great Wisdom in a private Man, it is still greater in a Nation to know itself.



## Aliquando Adverbium, &amp;c.

*A*ND sometimes an Adverb, with a Genitive Case, is the Nominative Case to the Verb.

1. *A small Part* (paululum) of the Booty, satisfied me.
2. Not a little Art is necessary if a Man desires to please a Fool.

## E X C E P T I O N S.

## I. Verba infiniti modi, &amp;c.

*V*ERBS of the Infinitive Mood only, have an Accusative Case before them, as the rest have a Nominative; so that if a Noun, or Pronoun, with the Conjunction that before it, either expressed or understood, comes between two Verbs, you may in Latin leave out the Conjunction, and put the Noun, or Pronoun, in the Accusative Case, and the latter Verb in the Infinitive Mood; which is govern'd of that Accusative Case.

1. Nothing can be more foolish than those whom they call Buffoons, they pretend that they know all Things, and yet they know nothing.
2. It is to be observed, that there is no greater Pest in Friendship, than Flattery.
3. No one thinks that he owes to us any Thing, who hath borrowed our Time, when this is the only Thing, which even a grateful Man cannot repay.
4. I do not say I have that Portion, which is commonly called a Portion, but Chastity, and Modesty,



Modestly, the Love of my Parents, and the Fear of God.

5. Banishment is not terrible to those who suppose *the whole Earth to be one City*.

6. He that will *deal* (*aget*) sincerely in all his Actions, is both safe and secure ; but he that relies upon Fraud and Tricks of Deceit, shall find *his Cunning fail* him at last.

7. If any Thing be said in Jest, (*per jocum*) it is not right *for you to take it seriously*.

8. It becomes *him*, who hath not done amiss, *to be bold*, and *speak* confidently for himself.

## II. Verbum inter duos nominativos, &c.

**WHEN** a Verb comes between two Nominative Cases, one of which is singular, the other plural, the Verb may agree with either of them ; (Because the Subject and Prædicate may be used reciprocally, as, *mihi Patria est Athenæ*, my Country is Athens, or, *Athens is my Country*) but the Verb generally agrees with the former.

1. All things *were* Sea.
2. Joys *were* the Beginning of our Sorrow.
3. Great Riches by the Law of Nature, *are* a calm and composed Poverty.
4. To be content with our own *is* the greatest and most sure Riches.
5. Her Portion *is* ten Talents.

## III. Nomen Multitudinis, &c.

**A** Noun signifying Many, or more than One, such as *vulgus*, *populus*, *turba*, *civitas*, *pars*, *manus*,

*nus, caterva, proles, uterque, aliquis, quisque, neuter, &c. have sometimes (not always) a Verb Plural after them, tho' the Noun be of the Singular Number.*

1. What *the Vulgar* make light and easy by long suffering, the wise Man softens to himself by long Meditation.
2. Beware even of false Accusations, for *the common People*, being ignorant of the Truth, judge by Opinion and Report.
3. How happy am I, when *whoever* (*quisque*) sees me, they congratulate my good Fortune!
4. *Both were* at home.
5. *Part sought* to encounter Dangers, from Magnanimity, and Others from Impetuosity, or for the Rewards of Victory.
6. *All the Youth were met* together.



## T H E

## Second C O N C O R D.

*The Agreement of the Substantive, and the Adjective, Participle, &c.*

Adjectiva, Participia, et Pronomina, &c.

*Adjectives, Participles, and Pronouns, must agree with the Substantive, in Gender, Number, and Case.*

## I. A D J E C-

I. ADJECTIVES.

1. What does it profit a Man to hide himself, and to shun the Eyes and Ears of men? A *good Conscience* summons (*advocat*) a Croud, and a *bad one*, even in Solitude is *anxious* and *uneasy*.

2. *Evil Communication* corrupts *good Manners*.

3. He is *miserable*, who seeks for something to eat, and finds it with Difficulty; but *he* is *more miserable*, who seeks with Pains, and finds nothing; and *most miserable* is *he*, who, when he is hungry, has nothing to eat.

4. *An Action* will not be *right*, if the *Will* be not *so*, for on the *Will* depends the *Action*.

5. *Poverty* becomes the *heavier*, if *Infamy* is added thereto.

6. The *Infamy* of Men is *immortal*.

7. As to *Riches*, they are desired partly for the *necessary Uses* of *Life*, and partly for *Pleasures*.

8. The *Desires* and *Fears* of the covetous; the *Impatience* and *Rage* of the angry Man, are greater *Pain* than any the *most laborious Work*.

II. PARTICIPLES.

1. So do all Things, as under the Eye of some good Man, always *present*; and when you have made so great a Progress as even to reverence yourself (*cum tantum profeceris, ut sit, tibi etiam tua reverentia,*) you may dismiss your Tutor.

2. There is a certain Joy which reaches us from those we love, even in their *Absence* (*absentibus.*)

3. *Wealth* ill-gotten (by lying, gaming, cheating,

ing, &c.) soon wastes away; but what is gained by honest Labour, swells to a greater Heap, which moulders not, but *still* increases.

4. Old Age is venerable, when a Man's *past Life* hath been truly virtuous, and useful.

### III. PRONOUNS.

1. Come, my Friend, (it is Time) leave low and sordid Cares to others, apply *your Mind* to your Studies; let this be *your Business*, and *your Recreation*, *your Labour*, and *your Rest*; plan out and compose some Work, that may be always *your own*.

2. If a good Man and a wicked Man sail both *in the same Ship*, it is impossible *that the same Wind* which favours the one, should cross the other.

3. Look round on all Things; every one hath (*nulli non est*) its proper Colour, *its own Figure*, and Dimensions.

### Aliquando Oratio supplet, &c.

*Sometimes a Sentence, or Part of a Sentence, supplies the Place of the Substantive; the Adjective being put in the Neuter Gender.*

1. *This is most scandalous*, which is wont to be objected to us, that we speak the Language, but do not the Works of Philosophy.

2. Not to return one good Office for another is *inhuman*; but to return Evil for Good, is *diabolical*.

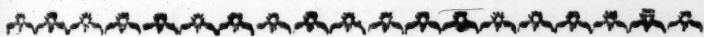
3. It is truly a Favour, (*gratum sanè est*) to cure a Wound.

a Wound or Disease; but to make the Wound or Disease only that (*in id tantum ut*) we may cure it, is barbarous.

4. To die in Battle, is more preferable than to save one's Life by Flight.

5. It is pleasant to stand upon the Shore, and see a Ship tossed by the Waves.

6. If we consider the Excellence and Dignity of Nature, we shall quickly find how *shameful* it is to dissolve into a luxurious Softness and Delicacy. And how *becoming*, on the other side, to live frugally, temperately, gravely, and soberly.



T H E

Third C O N C O R D.

*The Agreement of the Relative and Antecedent.*

Relativum cum Antecedente, &c.

**T**H E Relative must agree with the Antecedent, or Substantive going before it, in Gender, Number, and Person (but not always in Case) as,

1. The wise Man despises Injuries, and Contumely, which may be called the Shadow of an Injury; saying, these Things happen to me either deservedly or undeservedly; if deservedly, it is not Contumely, but Judgment; if undeservedly, let him blush for it, who hath done me so much Injustice.

2. He



2. *He* is not brave and strenuous, *who* shuns Labour, but he whose Mind gathers Strength from the *Difficulties* that surround him.

3. It signifies nothing what your Condition is, if it seems to you a bad one: for *he* is not happy, *who* does not think himself so.

4. The Good, *which* may be given, may likewise be taken away.

5. It is a Sign of a Mind greatly improved, (*in melius translati*) when it sees its *Faults* *which* it knew not before; as we congratulate some sick Persons, when they have perceived themselves to be sick.

6. Rashness spoils the best *Designs*; *which* must be carried on prudently, and with good Advice, if we would have them prove successful.

7. The Honour and Comfort of Parents, consist in a numerous *Offspring*, *which* degenerate not from the antient Virtue of the Family.

8. This is commonly the Fortune of *those* that spoil and deceive others, they at last meet with *some*, *who* do the like to them.

9. That *Friendship* is most pleasant, *which* likeness of Manners hath formed, (*conjugavit.*)

10. That is true *Friendship*, *which* neither Hope nor Fear, nor any Prospect of Interest (*nec cura utilitatis suæ*) can disunite; *with which* Men die, and *for which* they scruple not to die.

11. Some Men travel here and there to shake off the inward Load of the Mind, *which* by such Agitation only becomes more irksome.

12. Either in hearing or reading, we must observe such *Precepts* as may prove of use; and remark such noble and *manly* (*animosas*) *Sentences*, as may be transferred to Things. Let us so learn, that *what* were Words, may become Works.

Aliquando



*Aliquando Oratio ponitur, &c.*

**S**ometimes a Sentence, or Part of a Sentence, answering to the Question who or what? supplies the Place of an Antecedent; and then the Relative must be in the Neuter Gender.

1. *We spend our Time in idle and unprofitable Labours, which makes Life seem short; whereas it is long enough to accomplish the greatest Things, if we know how to use it rightly.*

2. *The Possession of riches, and all external Things is precarious and uncertain; which makes the wise Man despise them, and rest contented in the Possession of Virtue and a good Conscience.*

3. *When a Fool is provoked, he immediately grows angry; and which is worse, it appears in his Countenance, Words, and Actions: whereas a prudent Man, is not unseemly transported by his passion; but stifles his Resentment, even of (*premit animi sensus etiam in*) the most reproachful Injuries.*

*Relativum inter duo, &c.*

**I**F a Relative comes between two Substantives not of the same Gender; the Relatives may agree in Gender, with the latter of the Substantives; as,

1. *How full of Reason and Counsel is that Animal, whom we call Man!*

2. *Ovid was born in the Town, which is called Sulmo.*

*Or with the former.*

1. *Nothing is wretched, but when you think it so; this very Place, which you call Banishment, is to the Natives their dear Country.*

2. *The*

2. The World was formed of that confused *Heap of Matter*, which was called *Chaos*.

3. That reasonable *Creature*, whom we call *Man*, doth many unreasonable Things.

4. Those heavenly *Fires*, which Men call *Stars*, shine brightest in the darkest Night.

### Aliquando Relativum concordat, &c.

**S**ometimes a Relative, also a Noun Adjective, or Participle, agrees with the Primitive understood in the Possessive; as, *meas Fortunas*, qui—where qui agrees with the Primitive Pronoun *meus* understood in the Possessive *meas*.

1. Tho' a Man (*quis*) be most ungrateful or inhuman, he shall never destroy my Satisfaction, (*voluptatem*) who have done (*qui præstiterim*) a good Office.

2. I envy thy Happiness, *who* when you possess many Things, thinkest thou hast enough.

3. No body regards my Words calling for (*qui invocem*) Help; I am poor.

4. I hate to see thy Face, *who* hast slander'd me when absent.

### Si Nominativus Relativo et Verbo, &c.

**I**F a Nominative Case is put between a Relative and a Verb, the Relative is govern'd by the Verb, or by some other Word in the Sentence with the Verb; because a Relative, when 'tis not the Nominative Case to the Verb, is used as a Substantive in the same Variety of Cases: And if you turn the Relative, as is necessary in parsing, or making Latin, into the Pronoun is, ea, id, &c. you will plainly perceive what it is govern'd of, as, in the Example before you,

cujus

*cujus numen adoro, whose Deity I adore; i. e. his Deity, or the Deity of him, ejus Numen.*

*The Relative govern'd of the Verb; as,*

1. Fortune takes away nothing, but *what* she gave: but she gives not Virtue, therefore Virtue is a Good *which* she cannot take away.

2. Happy is the Man, who loves God, and *whom* God loveth.

3. A good Man does good to those, *whom* he serves, and injures no one.

4. That Virtue, *which* Fortune governs not, is extraordinary.

5. Courtship and Flattery, (*urbanitas et blanditiæ*) have sometimes effected those Things, *which* Threats and Blows never could.

6. Fear many times drives (*impellit*) us into those Dangers *which* our Prudence might have prevented.

7. Labour to overcome such Things, *as*, (*quibus*) it is a Shame (*indignum est*) for the Mind to be a Slave to; *as*, (*scilicet*) Gain, Anger, Pleasure, Grief, &c.

8. Wicked Men oftentimes draw upon themselves that *which* they fear, by those very Means *whereby* they study to avoid it.

9. The greatest Art that a truly wise Man studies, is to understand *what* he ought to do, and *what* to avoid upon all Occasions, (*omni loco*.)

*Or of some other Word in the Sentence; as,*

1. Nothing so much delights the Mind as sweet and faithful Friendship; how great a Good is it,

to find a Breast, in which you may safely repose every Secret; whose Conversation may ease your Anxiety; whose Judgment may give you Counsel, and whose Cheerfulness dissipates all Sorrow?

2. As there is nothing more necessary than a Friend, so a principal Point (*præcipua pars*) of Wisdom consists in the Choice of him: *concerning which*, observe this Rule among others: Enter not into Familiarity (*ne cogas societatem*) with a Man prone to Anger.

3. Every one loves, or pretends to love him, whose Liberality is so well known every where, (*adeo innotescit*) that it hath procured him the Name of a bountiful Giver.

4. Beauty is a Good, than *which* nothing is *more frail*.

5. After Virtue, let Children be bred up to Industry; *without which* indeed they cannot be virtuous; for both Poverty and Fraud are commonly the Fruit of Negligence and Sloth.



## Construction of SUBSTANTIVES.

Quum duo Substantivi, &c.

**W**HEN two Substantives of different Signification meet together, with the Particle of, before them, or implied, the latter shall be put in the Genitive Case.

1. The

1. *The Joy of the wise Man* is firm and lasting; it is always calm and easy; for it depends not upon any Thing foreign, nor waits the *Applause of Men*.

2. *The Mind of the wise Man* is never free from Joy; but this Joy cometh not but (*non nascitur nisi*) from the *Consciousness of Virtue*: no one can truly rejoice, but the Brave, the Just, the Temperate.

3. There is but one Good, *the Cause and Foundation of an happy Life*, and that is, a sure Confidence in Virtue.

4. *The Knowledge of a Crime* is the *first Step of Reformation*; for he that knows not that he hath sinned, will not desire to be reformed.

5. Without a Companion, *the Possession of no Good* can be agreeable.

6. Calamity is the *Occasion of Virtue*: we justly call them miserable, who grow listless with too much Happiness, whom a sluggish Tranquillity detains as it were a calm Sea.

7. Let neither *Love of Friends*, nor *Hatred of Enemies*; neither *Hope of Pleasure or Gain*, nor *Fear of Pain or Damage*, ever move thee to turn aside from *the Rule of Virtue*.

8. Children increase the *Cares of Life*, but they mitigate the *Remembrance of Death*.

9. Men in great Place (*honoribus affecti*) are thrice Servants; *Servants of the King*, *Servants of Fame*, and *Servants of Business*.

10. Let the *Father's Care* in educating his Children, especially his Son, the *Heir of the Family*, be equal to the Joy he will have in their well-doing: And let the Mother beware, that her Indulgence doth not spoil them.



11. Stripes, Fetters, Weariness, Hunger, Cold, are the *Rewards of Idleness*.

12. If we should distinguish *the Causes of our Fear*, we shall find that some are real, and others only in Appearance, (*alias esse, alias videri.*) - *es*

### Adjectivum in neutro Genere, &c.

**A**N *Adjective*, (such as, little, more, less, how-much, any, none, and the like) in the *Neuter Gender*, put absolutely (i. e. without a Substantive) sometime requires a *Genitive Case*.

1. There is *so much Good* in Friendship, that the Gifts, both of the Gods and Men, seem to join in the Perfection of it, (*ad eam rem perficiendam.*)

2. *The less Delight* (*quo minus deliciarum*) a Man hath known in Life, the less he fears Death.

3. It is not right to judge of Things, before you know *what Truth* there is in them.

4. In War, Prudence and Skill are of *more Consequence* (*habent plus momenti*) than Strength void of Counsel.

5. When old Age comes, if it brings *no other Evil* (*nihil quicquam aliud vitii*) with it, this one is sufficient; that by living long a Man sees many Things he would wish not to see.

6. It behoves us to do *some Good*, if we can; if not, to do *no Evil*.

7. *What Advantage* (*quid fructus*) is there in Life? nay rather (*immo verò*) *what Labour and Trouble* is there not in it?

8. All Things pass away, that they may return again; I see *nothing new*.

9. We must not spend *too much Time* upon Recreations, but remember that the End of Recrea-

tion

tion is to fit us for Business, not to be itself a Business to us.

10. He is an improvident Husbandman, who, to save a little Seed, sows so thin, as, at Harvest-time, to have little or no Crop.

11. As full Ears (*gravidæ*) load and lay (*serunt*) the Corn, so does too much good Fortune bend and break the Mind.

12. From a numerous Attendance (*comitatu*) there is more Trouble and Danger, than useful Service, (*opera.*)

13. It is great Folly to be proud of the Gifts of Fortune, for certainly they add no true Worth to the Man.

14. Death hath this Good in it, that it puts an End to old Age.

Ponitur interdum Genitivus, &c.

Sometimes a Genitive Case stands alone by itself; the former Substantive of which it is govern'd, being understood by the Figure Ellipsis.

1. Where lives your Bookseller? *At the Lamb*, not far from St. Paul's.

2. When you went last to *Windfor*, where did you dine? *At the White Hart*.

3. Yesterday my Father preached at St. Mary's, and on Sunday he will preach at the Temple.

4. No Possession is better than Friendship.

Duo Substantiva rei ejusdem, &c.

WHEN two Substantives come together, respecting the same Thing, or when the latter explains

plains the Nature of the former, they are both put in the same Case, by what is called Apposition, as in the Example given, (*Opes irritamenta malorum.*) Irritamenta is put in Apposition with Opes, and shews the Nature of Riches, as an Instigation to all manner of Vice.

Note, Apposition is used alike in all Cases, where the Sign being, may be put between the two Substantives.

1. Forecast, an indisputable Good in human Life, is oftentimes by unnecessary Fears turned into Evil.

2. In the Conduct of Life, three Things are principally to be avoided, Hatred, Envy, and Contempt.

3. Frugality comprehends these three Virtues; Fortitude, Justice, and Prudence.

4. Brave Men are contented with Glory, the Reward of Virtue.

5. Be not idle, but diligent in Business, the industrious Bee drives the Drone, a sluggish Creature, from their Hives.

6. Obsequiousness must be attended with Politeness; but let Flattery, the Promoter of Vice, be far removed.

7. Envy, an Attendant on Virtue, generally rails at good Men.

8. There are two Things which chiefly drive Men to wicked Actions; Luxury and Avarice.

9. Pleasure, the Mother of all Evil, pretends to what is good, (*Imitatrix est boni.*)

10. Justice, that most excellent Virtue, can do much without Prudence; but Prudence without Justice, nothing.

Laus

Laus et Vituperium, &c.

**W**HEN two substantives come together, and the latter is spoken in Praise, or Dispraise of a Thing, shewing the Nature, Quality, or Character of such a Thing, it shall be put in the Genitive or Ablative Case.

1. In the Genitive.

1. What can be so clear and manifest, when we behold the Heavens, and contemplate Heavenly Things, as that there is a *Deity of infinite Wisdom*, who governs the Universe?

2. A *Man of true Piety*, will bear whatever happens to him, with equanimity: for he will know that it proceeds from the Divine Law, that governs the Universe.

3. Shame, as it hinders many from doing what is right, so it sometimes keeps *Men of a wicked Disposition* from base Actions.

4. He that is *of a servile Nature* is not to be amended by Reason and Persuasion, but by Stripes.

5. Flies disquiet us not by their Strength, but by their Numbers: so great Affairs do not vex us so much, (*tantopere*) as many Things of little Value.

6. A *Man of a mean Estate* (*tenuis rei*) may give less than one of a great, and yet be the more liberal Person; for Liberality is not to be measured (*non est dirigenda ex*) by what is given, but by the Ability of the Giver.

2. In

2. *In the Ablative.*

1. Young men *of great Genius*, are rather to be check'd than spurr'd on to Glory.

2. To be *of a free and chearful Mind*, at Hours of Meat and Exercise, is one of the best Precepts for long Life.

3. Health is more sweet to those, who are recover'd from a sore Disease, than to those who were alway *of a sound and healthful Body*.

4. *Simonides* was accounted a Man of great *Memory*.

5. The Vulgar, *of a restless Disposition*, are seditious, and ever desirous of a Change of Government, (*novarum rerum.*)

6. If such as are born of good Parents, are *of a bad Disposition*, they become degenerate by their own Fault, and disgrace their Family.

7. It is hard for a Man of *base Condition*, to bear a sudden preferment decently.

## Opus et Usus, &amp;c.

**O**PUS and Usus, when they signify Need, Want, Occasion, require an *ablative Case*.

1. Wisdom, among other Things, teaches us that he is the happiest Man, *who stands in no Need of Prosperity*, and he the most powerful, who can command himself.

2. There is *no Need of Exhortation*, or Advice, to understand the Qualities of Colours; but the Mind stands *in Need of many Precepts* that it may see the Fitness of every Action (*Quid agendum sit*) in Life.

3. There



3. There is *Need of Magistrates*, without the Prudence and Diligence of whom, a State cannot be.

4. Brave Men *have no Need of Walls*.

5. What *Need would there be of Fortitude*, was Justice, of its own Accord, to give every one their own?

6. To secure ourselves on Land, *we have Need of Ships at Sea*.

7. He is so diligent, *he wants no Monitor*.

Usus.

1. Keep the Money I lent you still in your Hands, at present *I do not want it*, (*eo nihil mihi est usus*.)

2. Now is *the Time for Strength*, and every Art to overcome so perfidious an Enemy.

Opus autem adjectivè, &c.

**BUT** Opus is sometimes used as an Adjective undeclined, for needful, necessary, and then it is only used in the Nominative or Accusative Case.

1. When you have done a Kindness, *what need* is there to speak of it?

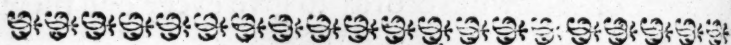
2. Much Patience is *necessary*, that you may bear the Death of a Friend decently.

3. Nothing is more *necessary for the setting up a Fortune-teller*, (*ad hariolum adornandum*) than Impudence on one Side, (*hinc*) and Credulity on the other, (*illinc*.)

4. The Soldier who guards the Ammunition and

and Baggage is as *necessary* as he that fights the Battle.

5. It is manifest that few Things are *necessary* to satisfy (*ut facias satis*) Nature.



## Construction of ADJECTIVES.

Adjectiva quæ desiderium, &c.

*Adjectives signifying Desire, Knowledge, Memory, and the Contraries to these, as, Aversion, Ignorance, Forgetfulness, or other Passions of the Mind, govern a Genitive Case, the Signs of, and for.*

### I. DESIRE.

1. Every one who is of a liberal Disposition, (*ingenii*) is *desirous of Fame*.

2. Young Men are *desirous of Honour*, and *Victory*, more than Money; as, not having yet been in want, (*ut, qui nondum egestate laboraverint.*)

3. Wisdom extols her Children, and succours those who are zealous for (*studiofi*) her.

4. By Nature Mortals are *greedy of Dominion*.

5. We are *desirous of our Friends Company*, because we know not how long we may (*quem ad finem liceat*) enjoy them.

### 2. AVERSION, or CARELESSNESS.

1. Most Men are *impatient of Labour*, in searching

ing after Truth, and (*atque adeò*) embrace soonest the Things that are at hand, (*in promptu.*)

2. All Power *cannot bear an Associate.*

3. The richest Man, *careless of his Affairs*, is soon reduced to Poverty.

4. We are apt to extol antient Things, *regardless of modern.*

5. Virtue *regards not Fortune.*

### 3. KNOWLEDGE.

1. A Mind, *conscious of its own Integrity*, triumphs over unjust Disgrace.

2. Men often neglect, and proudly overlook, the modest and harmless; but patronize the audacious, though *guilty of abominable Crimes.*

3. 'Tis both pleasant and honourable to be *Master of the antient Writers.*

### 4. IGNORANCE.

1. The ant, in no wise ignorant of *what is to come*, lays up Food against Winter.

2. It is very useful for any one to be willingly ignorant of *those Things*, which are beyond his Capacity.

3. He was so stupid, that *he knew nothing.*

4. Having tasted Misery myself, (*haud ignarus mali*) I have learn'd to assist the Wretched.

### 5. MEMORY.

1. Be always *mindful of your Duty* to God, your Neighbour, and yourself.

2. You have a Leader, *mindful of you*, *unmindful*

mindful of himself; a Happiness not always to be met with, (*quæ facultas non semper datur.*)

3. A Man of Probity will be always *mindful of his Friend.*

4. When you have sufficiently provided for yourself, remember (*memor sis*) *me.*

## 6. FORGETFULNESS.

1. All Men hate those who are *unmindful of Benefits.*

2. I will be mindful of you, although I am *forgetful of myself.*

3. So great is his Integrity, and so just his Actions, that not the latest Posterity (*ne posteritas quidem omnium seculorum*) shall be *unmindful of these Things.*

## Adjectiva verbalia in *ax*, &c.

**V**ERBAL Adjectives in *ax*, (i. e. Adjectives derived from Verbs, and ending in *ax*) govern a Genitive Case: The Sign of, or in; as in the Example given, *Audax Ingenii*, bold of, or, in Disposition.

1. In what consists an happy Life? In Security and uninterrupted Tranquility; which proceeds from Greatness of Mind, and from Constancy, *tenacious of a right Judgment.*

2. The Memory of a Kindness is oftentimes very short, but it is *tenacious of an Injury.*

3. The Heart of a Fool, like a broken Vessel, is not able to hold (*capax*) Knowledge.

4. Gluttony

4. Gluttony is *consumptive of an Estate*, whereas Temperance preserves it.

5. Most Men are *sagacious in their own Profit*; but who endeavours the Good of the Public?

6. I that was ever *shy of* (*fugax*) *Business*, and born for thoughtless Ease, now suffer Extremities, (*ultima*)

7. Instruct a Child, as soon as he is *capable of Instruction*, and season his Mind with the Principles of Virtue, and it is probable, that he will not forsake them, as long as he lives.

Nomina Partitiva, &c.

**NOUNS** Partitive, called so because they signify Part, or some one or more, as, aliquis nostrum: Also, Nouns of Number, (as, one, two, three, first, second, third;) Also, Adjectives of the Comparative and Superlative Degree; and some, put partitively, having of, or among, after them, govern a Genitive Case, from which they borrow their Gender, that is, are of the same Gender with the Genitive Case they govern; and the Reason is plain, for some case or other of that Word which is the Genitive, is understood, as in the Examples given: Primus Regum; Primus is of the same Gender with Regum, because Rex is understood, Primus Regum, i. e. Primus Rex Regum: so, Dextra Manuum, i. e. Dextra Manus Manuum.

I. NOUNS PARTITIVE, and put partitively.

1. The Fortune, which is common and uncertain, and which none of us can shun, or by any means



26. ENGLISH EXAMPLES.

means make better, we must bear with Patience and Discretion.

2. Not *any of us* can be formed, or the Life and Disposition of any one be changed on a sudden.

3. Of *all the Degrees* of Society, *none* is more excellent, *none* more stable, than when worthy Men are intimately connected together.

4. There is *none of us*, who have had a liberal Education, who think not upon Masters, Tutors, and the very Place itself, with a pleasing Remembrance.

5. Anger is a Desire of Revenge, joined with Grief, because a Man's self, or *some of his*, either are, or seem to be neglected.

6. Of *all these Things* my Father knew *nothing* at all.

7. Of *all Men living* there is *none* I had rather meet than you, my Friend.

8. No *Mortal* is wise at all Times.

9. Is there *any Man* so happy as I?

10. I esteem *no Man* more.

11. Of *Wools*, the black take no dye (*nullum colore bibunt.*)

12. Discord embroils even *the least Things*.

II. NUMERALS, or Nouns of Number.

1. Of my Brethren *one* is dead, and the other like to die (*moriturus.*)

2. Of the Judges, *six* gave it for me, and *one* against me.

3. As for Praise, consider how many who were once much commended, are now already quite forgotten, yea *how many* even of those who commended

mended them, are long since (*jam olim*) dead and gone themselves.

4. In all our Undertakings, these three Things are to be regarded; first, that Appetite be subservient to Reason; secondly, to examine the Importance of our Undertaking (*quanta res sit*) thirdly, that those Things which relate to Dignity and Magnificence, be moderate; and *of these three Things, the first is most excellent.*

III. ADJECTIVES *of the Comparative Degree.*

1. Would not he, who should pretend to teach a Madman how to speak, walk, and behave himself, be the *more mad Man of the two.*

2. It is probable (*verisimile est fore ut*) the Elder of the two Sons may succeed to a great Estate (*in amplam rem succedat*) but he has not (*non est ei*) the Learning which his Brother has.

3. *The younger of his two Sons fell with Honour in the Service of his Country.*

4. *Of my Feet the left is the weaker; of my Arms the Right is the stronger; and of my Eyes the Right is the clearer.*

IV. *Of the Superlative Degree.*

1. *Of Jewels the Carbuncle is the most precious and the next to (post) that, the Diamond.*

2. *Of Metals, Gold is the most perfect; because it is the most pure, and the most weighty.*

3. *The Lion, when he is come to his full Growth, is the most bold and heroic of all Animals.*

4. *Of all Animals the Dolphin is said to be*

*the swiftest*: but this may more properly be said of the Horse.

5. A Civil War is the *most pernicious of all*—

6. Every one thinks what he suffers himself, to be *the most grievous of all*.

7. The first Step to Wisdom, is for a Man to know himself, which, as it is *the most difficult of all Things*, so is it far the most useful.

8. Admonition is *the most precious of all Kindnesses*; and therefore they to whom we owe this, should be looked upon as our chief and greatest Benefactors.

9. Gratitude to Benefactors, is a Duty so generally acknowledged by all, even *the most savage of Men*, that he must have put off much of his human Nature, who refuses to perform it.

10. He is ungrateful, who having received a Kindness, denies that he has received it; he is ungrateful, who dissembles it; but *the most ungrateful of all*, is he who forgets it.

### Usurpantur autem, &c.

**NOUNS** Partitive, Numerals, &c. often change their Genitive Case into an ablative, with these Prepositions, *a, or ab, de, e, or ex*; or into an Accusative, with *inter, or ante, before them*.

### A, or Ab.

1. *Of Evils* we must not only choose *the least*, but even from these, if there be any Good in them, extract it.

*De.*

1. *Of Men* there are *none* so savage and untractable, but they know there is a God, though they know not his proper Attributes.

2. I am the *only one* of *so many Brothers*.

*E, or Ex.*

1. Many will profess themselves to be kind, and to do good to others; but alas! in Time of Trial 'tis hard to find *one of them, who will be as good as his Word* (*qui promissis stabit*)

2. *Some of the wise Men* called Anger a short Madness.

3. There are no greater Wretches in the World, than *many of those* whom People call most happy.

4. Not *one Man* of a Thousand is Proof against Flattery (*par adulationi.*)

5. *Of all human Things*, nothing is more excellent than to deserve well of the State.

6. *Of all Rewards* of Virtue, Glory is the most ample.

*Inter.*

1. *Of the whole Race of Mankind*, how few are there who know themselves?

2. He was the least regarded *amongst all the Orators*.

*Ante.*

1. He is a good Boy indeed, who is at School every Morning *the first of all his School-fellows.*

## Secundus aliquando, &amp;c.

**T**HIS one Ordinal, *secundus*, signifying second, or inferior to, sometimes governs a Dative Case.

1. He so diligently applies himself to Learning, that he is *second to none.*

2. Her Beauty is so far from being *inferior to all*, that (*adeò non omnium infima est, ut*) it is *second to none.*

## Interrogativum et ejus Redditivum, &amp;c.

**A**N Interrogative and its Redditive (i. e. the Word which answers it) shall be of the same Case and Tense; that is, when a Question is asked, the Answer in Latin must be made by the same Case of the Noun, Pronoun, or Participle, and by the same Tense of the Verb, that the Question is asked by: Except when Words of a different Construction be made use of.

## 1. Of the same Case.

1. What is Good? The Knowledge of Things: What is Evil? Ignorance.

2. What Labour is vain and frivolous? That which is laid out in Trifles.

3. To



3. *To what* may we compare the Life of Man? *To a Game at Chess.*

4. It is a great Part of Goodness to desire to be good. Do you know *whom* I call good? *One that is perfect, absolute, whom no Force, no Necessity, can induce to do a bad Thing.*

2. *Of the same Tense.*

1. What *will you do*, if you are called upon to serve your Country? *Behave myself manfully.*

2. Hearing your Father reviled, what *will you do*? *Vindicate my Father's Honour?*

EXCEPTIONS.

I. *From the Question being asked by* *cujus, cujus, cujus* *whose; when the Answer is put in the Genitive Case.*

1. Did he say she was his own Daughter—No. *Whose then? His Brother's.*

2. *Whose Son* did you bring hither to play with you? *My Master's.*

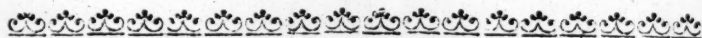
II. *From the Verb requiring another Case.*

1. Was he accused of *Bribery* or a Conspiracy? *of Neither. (Abl.)*

III. *From the Question being answered by a Pronoun Possessive, meus, tuus, &c. when the Answer agrees with the Interrogative.*

1. *Whose*

1. *Whose Company* do you love above any  
Thine.
2. *Whose Servant* was that you left just now?  
My own.



*Construction of Adjectives governing a  
Dative Case.*

Adjectiva quibus commodum, &c.

*Adjectives signifying Advantage, Fitness, Suitableness, and the Contraries, Disadvantage, Unsuitableness; Likeness, or Unlikeness; Pleasure, or Displeasure; Submission, or Resistance; or that have any Manner of Relation to a Thing, require a Dative Case. The Sign to, or for.*

ADVANTAGE, &c.

1. He that has a Heart (*qui sustinet*) to be kind and bountiful to his Neighbour, will not deny what is *fit and convenient to himself*; whereas the covetous Man pinches his own Flesh, (*suum genium defraudat*.)
2. It is better for a Child (*utilius infanti*) that his Parents should choose for him, than he be left (*amandari*) to his own silly Choice.
3. Men may be happy in all Places, (*ubique locorum*) if their mind be but (*animi modo gerant*) suited to their Condition.

4. The

4. The Morning is the Time *convenient* (*opportunum*) for Study.

5. God best knows what is good for us, and what not.

6. It is right for a Man to lead a Life equal and agreeable to his Words; and so to live, that every Speech may agree with his Morals.

DISADVANTAGE.

1. Meekness restrains that mad Passion of Anger, which is not only *uneasy* (*incommoda*) to ourselves, but oftentimes very detrimental to our Neighbour.

2. The same Labour is not equally grievous to a General and common Soldier; for in a General, Honour makes the Toil easy.

3. It will be a very Joy to me (*maximo erit mihi gaudium*) to see you at my house (*apud me*) to-morrow, if it be not inconvenient for you.

4. An ungrateful Man is an *Enemy* (*inutilis*) to himself.

5. Old Age, in great Poverty, cannot indeed be light even to a wise Man; nor in the greatest Plenty, not *burdensome* to a Fool.

6. Cruelty is very disagreeable to the Nature of Man.

7. An envious Man is as *useless* to a State, as Cockle among the Wheat, or a Coward in War.

LIKENESS, &c.

1. How like Friendship is Flattery! it not only imitates, but it out-does it; and is then most grateful, when most hurtful.

2. Forsake

2. Forsake not an old Friend, for a new one is not *like him*: A Friend is *like Wine*, the better and more pleasant for being old.

3. The Life of Man is *like Iron*; if you use it, it wears away; if you use it not, the Rust consumes it.

4. Fame is *like a River*, that beareth up Things, light and swoln; and drowns Things, weighty and solid.

5. Nothing is *more like a Madman*, than one who is drunk.

6. He was *more like his Mother* than his Father.

7. The Sickness of the Mind is *most like sick Bodies*.

8. I compare not the Man that does these Things with the best of Men, but I think him *most like God*.

#### UNLIKENESS.

1. He that contends where he cannot but *(win)* be overcome, is not *unlike the Viper*, that bit the File.

2. Nothing is so *contrary to Reason and Constancy* as Fortune.

3. Nothing ought to be *strange to a wise Man*, but what is joined with Vice.

#### PLEASURE, &c.

1. Piety is *acceptable to God*.

2. It is not the Incense, or the Offering that is *acceptable to God*, but the Purity and Devotion of the Worshipper.

3. He that is full, loaths an Honey-comb, but *to the Hungry*, the most bitter Thing is *sweet*.

4. How

4. How *savoury* is a Piece of Bread *to one who is hungry*, and how *delicious* is Water *to him who is thirsty*?

5. Learn to distinguish what Nature hath made necessary, and what is superfluous; what easy Laws she hath enacted; and how *grateful* and *pleasant* Life may be *to those* who obey them.

DISPLEASURE, &c.

1. Exile is not *terrible to those*, who look upon the whole Globe as one City.

2. *It is painful to a modest and generous Mind to solicit any great Thing from one whom he thinks he hath greatly obliged* (*de quo se bene meritum putat.*)

SUBMISSION.

1. Nothing is more commendable, than for young Persons to be *submissive to their Parents*

2. I have long observed his *Behaviour* in Life, and I have found him in all Things *submissive to you*.

3. It is a Sign of Repentance in the Offender, when he is *supplicant to the Person offended*.

4. Humanity is a Virtue, which forbids a Man to be proud among his Companions; *he sheweth himself* (*præstat se*) *gentle and condescending to all*.

RESISTANCE.

1. Children that are refractory, and *contumacious to their Parents*, shall not live long upon Earth.

2. They



2. They who are *disobedient to the Voice* of the Lord shall perish.

RELATION, *or belonging to any Thing.*

1. So great is the Power of Virtue, that though we only see it in others, it moves us, and makes us *friendly to the Person* that seems to be possessed of it.

2. Anger is *near a-kin* (*finitima*) to Cruelty.

3. To healthful *Bodies* the plainest Meats are generally *the most wholesome*.

4. The Covetous Man is *unjust to his Body*, for he often denies it the most necessary Refreshment.

5. Bad Manners are contagious as well as Diseases; and the Mind is certainly not less, if not much more *liable to Infection* than the Body.

6. Recreations are sometimes *necessary*, both to the *Body* and *Mind* of Man.

7. He that conceives in his Mind some arduous Task, ought first to ask of Heaven Strength *equal thereto*.

8. People, for the most part (*ut plurimum*) are *kind to their Neighbours* for their own Sakes. (*sui ipsorum ergo.*)

9. Nothing but Moderation and Greatness of Mind can make either a prosperous or adverse Fortune *easy to us*.

10. He that is perfectly wise is perfectly happy: nay, the very Beginning of Wisdom makes Life *easy to us*.

Huc referuntur Nomina ex *con*; &c.

**T**O this Rule belong also Nouns compounded of the Preposition *con*; as, *conservus*, *cognatus*, *commilito*, &c.

1. I could not bear his Insolence, as he was but my *Fellow-Servant* to the same *Master*.
2. He was wont to impose Nicknames (*vocabula cognata*) on Things.
3. He was my *Fellow-Soldier* in Greece; and my *Comrade* in Italy.
4. He was *conscious to himself* of the Crime, tho' he denied it.
5. Nothing can make a Man more happy, than a Mind *conscious to itself* of its own integrity.

Quædam ex his, &c.

**S**OME of these Adjectives, that signify Likeness, Unlikeness, or Relation to, may have a Genitive Case after them.

1. We must take particular Care whom we imitate, and *whom* we wish to be like.
2. May he be happy, and *like his Ancestors*.
3. He was very *unlike you*, though ye were bred together.
4. Great Wits are *allied to Madmen*.
5. You mistake the Person, he whom you fear was *like this Man*.
6. He that regards not (*respu't*) the Instructions (*documenta*) of his Father, or Tutor, or other Superior,

D

perior,

Huc

perior, whose Love is equal to (*par*) his Authority, will always be a Fool.

Communis, alienus, immunis, &c.

**E**ACH of these three Adjectives govern several Cases.

### I. Communis.

*With a Genitive.*

1. Death is *common to all living Creatures.*
2. Even so it is with (*sic se habent*) worldly Things; to endure but for a while only, is *common to all.*
3. It is an old Proverb; all Things are *common among Friends.*

*With a Dative.*

1. Universal Experience shews, that Death is *common to all Ages.*
2. It does not become us to condemn any Thing that is *common to a Nation*; for Custom defends it.
3. It is *common to all*, but such as are of the vilest Disposition, to love their Country.

*A Dative, with an Ablative and the Preposition cum.*

1. It is not agreeable to Reason, to think highly of ourselves for such Things as are *common to us with Beasts and Plants.*
2. I will

2. I will bear manfully those Dangers which are common to me with the rest of Mankind.

Note, When two Persons or Things follow the Adjectives, with the Conjunction and between them; and, must not be render'd in Latin by et, but by the Preposition cum, with an Ablative Case.

1. To move and breath. to sleep and wake, to hunger and thirst, to live and die, are Things common to Princes and Peasants.

2. A sudden Death is equally common to Good and Bad.

3. Perfect Reason is the proper Good of Man; other things are common to him and brute Animals; Is he strong? So are Lions; Is he beautiful? So is the Peacock; Is he swift? So are horses.

## II. Alienus.

With a Genitive Case.

1. A frank Disposition (*apertum ingenium*) is not fit for Secrets.

2. He said many Things, but they were wide of Truth.

With a Dative.

1. We are wont to spend our Time (*horas tempore*) in the pursuit of Things (*in rebus consuetudinibus*) that are wholly foreign to our Business.

2. The Kindred generally of a poor Man, not only forsake him, but hate his Company, as a Disgrace

Disgrace and Trouble to them; and therefore it is no Wonder if his Companions and Familiars become *strange to him*.

*With an Ablative Case.*

1. It is *not consistent with the Dignity* of a Judge, when he is about to pronounce Sentence, to shew any Signs of Anger, in his Looks, Words, or Gesture.

2. We must take Care that what we say be not petulant, nor proud, nor *unsuitable in Time or Place*.

3. Injustice may be done two Ways; by Fraud or Force; Fraud is the Property of a Fox, and Force of a Lion, both *very unbecoming of a Man*; but Fraud is the more detestable.

*And with the Preposition A, or Ab.*

1. With a Man, who is *disaffected to me*, my Letters will do no good.

2. I am a Man, and therefore think *no Office of Humanity (nihil humanum) not pertaining to me*.

3. It is *not agreeable to that Justice*, for which we seem to be born, to take any Thing from an other, which is his Property.

4. It behoves Man *not to be averse to Man*, on this very Account, because he is a Man.



III. Immunis.

*With a Genitive Case.*

1. Conscience *free from Guilt* can laugh at false Accusers.

2. Happy is the City that enjoys Tranquility, *without being involved in (immunis) so great a War.*

*With an Ablative Case.*

1. He so well ordered the Retreat that his whole Army *was free from (immunis esset) Misfortune.*

*And a Preposition.*

1. He awkwardly objects a Vice to an other, *from which himself is not free.*

2. In the Grave (*apud inferos*) there is no Distinction; but the Servant is *free from the Power* of his Master.

3. No one is so happy as to live always *free from Misfortunes.*

4. Children, when they are once grown up, are wont to think themselves *free from all Obedience* to their Parents; but their Duty is still the same, and in many Cases, they ought to be as much *under Command (dicto audientes)* now as before.

Natus, commodus, incommodus, &c.

**T**H E S E seven *Adjectives*, natus, commodus, incommodus, utilis, inutilis, vehemens, aptus, with several others, as, promptus, proclivis, fegnis, rudis, &c. govern an *Accusative Case*, with the *Preposition* ad, or in; which *Accusative Case* signifies the *End, Purpose, or Use*, to, or for which any Thing is made, born, fit, or unfit, as in the *Example* given (Natus ad Gloriam) he was born to *Glory*: *Glory* is the *Accident, or End* to which such a one was born.

1. When we consider who we are, and wherein we differ from brute Animals; we shall begin to pursue those Things for which we were born.

2. Not every one (*non quivis*) is made to govern *States*, to distribute *Justice*, (*jus reddendum*) to resolve great Doubts, and to end (*minuendas*) Controversies.

3. We are born for Society and the Communion of Mankind.

4. Man being made (*natus*) to do good to others, when he doth good to any one, he doth that for which he was born, and therefore can require no more (*nihil ultra*.)

5. The Mind attains not Virtue, but by Instruction and continual Exercise; To this indeed we are born; and in the best of Men, without Study and Application, there is the Ground (*materia*) of Virtue, but not Virtue itself.

6. Money, like Dung, is good for nothing, except it be spread.

7. A

7. A Member, *unprofitable to the Common-wealth*, is more worthy to be cut off than preserved.

8. The Wit of man, if properly exercised, is *accommodated to the best Things*; but if it degenerates into Vice, it is far below the dumb Beasts.

9. Nothing is so agreeable to the Nature of Man as Friendship; nothing so *fitted to Prosperity or Adversity*.

10. Nothing is *more conducive to true Felicity*, than to love Virtue for itself: and for itself to hate Vice.

11. How *prone* are we to *Anger*, and how *slow* to *Love*!

12. Nature of herself is *prone to Humanity, Mercy, and Clemency*.

13. A Fool has all Vices, but he is not *prone to all* by Nature: Some are *inclined to Petulance*, some to *Avarice*, and some to *Luxury*.

14. Men are so *prone to believe ill* of others, that any the slightest Jealousy, will, if once it be spread abroad, serve for that Purpose.

15. Anger is *prone to Rashness*; for while it is intent upon harming the Enemy, it sees not its own Advantage.

16. Friendship ought to be free, and *prone to all Manner of Politeness*, (*ad omnem comitatem facilitatemque.*)

17. The World thinks him stupid who is patient; who *passes by* (*facile patitur*) Injuries; but the more Understanding a Man hath, the *slower* he is to *Anger*.

18. They performed exceedingly well, considering they were fresh Soldiers, and *unexperienced in War*.

*L*

Verbalia

Verbalia in *bilis*, &c.

**V**ERBALS, (or, *Adjectives derived from Verbs, and ending in bilis, of a Passive Signification; as also Participles in dus, govern a Dative Case of the Thing or Person.*

Note, *The Difference between a Participial, and a Participle, is, that the former has no respect to any particular Tense or Time; but the latter carries with it the Sense of Time future: as, Memorandus, in the Rule, signifies ever memorable, fit to be mentioned at all Times; but the Participle Memorandus, signifies to be mentioned hereafter.*

1. The Skin of a Rhinoceros is so hard, that it is not penetrable to an Arrow.
2. How many warlike Nations and strong Cities, that stood invincible to Attacks and Sieges, hath Luxury overcome?
3. Inward Wounds of the Mind are not curable by outward *Salves* applied to the Body.
4. After a Life well spent, he lived and died, beloved of all Men.

#### PARTICIPIALS.

1. God, as a pure Being, (*ut qui purus sit*) is by Man to be worshipped with a pure Mind.
2. Poverty is then justly to be condemned by all, when it is joined with Pride and ill Manners.
3. He died indeed to be lamented by many, but to be lamented by none more than myself.

*Adjectives*

*Adjectives governing an Accusative Case, &c.*

*Magnitudinis Mensura, &c.*

**T**HE Measure of Quantity, (as, an Inch, Foot, Yard, Ell, &c.) is put after *Adjectives* that signify Dimension, (as, long, broad, thick, in an Accusative Case; and sometimes in a Genitive, or Ablative. When in an Accusative, the Preposition *ad*, is understood, as, in the Rule, *Alta centum Pedes*, i. e. *alta ad centum Pedes*. When in the Ablative, the Prepositions *a*, *ab*, or *de*, are understood; as, *Latus pedibus tribus*, i. e. *Latus a pedibus tribus*. When in the Genitive, there is an Ellipsis of some such Word, *a*, *latitudine*, *longitudine*, as, *Lata pedum denum*, i. e. *Latitudine pedum denum*.

*I. Accusative.*

1. A Wall an hundred Feet high, and thirty Feet thick, will defend a town well; especially if it be encompassed with a Ditch sixty Feet wide, and thirty Feet deep.

2. The Roof between the Pillars, was an hundred and twenty Feet broad, and sixty Feet long.

*II. Ablative.*

1. That must have been a noble City, whose Walls



Walls were two hundred *Feet high*, and *fifty broad*.

2. The Pillars of the Gallery, were a *fourth Part* of its Diameter *high*.

### III. Genitive.

1. That Ship cannot but be very strong, which is made of Planks thirty *Inches broad*, and twenty *Inches thick*.

2. The Buttresses which supported the Rafter, were *eighteen Feet broad*.

### Accusativus aliquando, &c.

**A**N *Accusative Case is sometimes put after both Adjectives and Participles, when the Preposition secundum seems to be understood.*

1. *In all Respects*, he was truly a prudent, and careful Master of a Family.

2. It is an agreeable Sight, to see the industrious Bees returning home, *besinear'd on the Thighs* with Wild-Thyme.

3. He was like his Brother, *in Voice*, and *Complexion*, but *a Cripple in his Limbs*, (*fractus membra.*)

*Adjectives*

*Adjectives governing an Ablative Case.*

*Adjectiva quæ ad Copiam, &c.*

*Adjectives which relate to Plenty, (as, rich, full, laden with, fruitful of, &c. in Latin, dives, plenus, onustus, fertilis, &c.) or, relating to Want, (as, poor, destitute, void of, &c. in Latin, pauper, indignus, egenus, vacuus, expers, &c.) govern an Ablative Case, and sometimes a Genitive.*

*I. Adjectives signifying Plenty.*

*With an Ablative Case.*

1. It is strange that a Man cannot be content, when he is *rich both in Land, and in Money* put out to Use, (*in sæpe.*)

2. What can be a more beautiful Sight, than the Heavens *full of Splendor?*

3. The Conversation of a great Part of Men is *full of Flattery and Falshood* ✓

4. The Ship that came in *laden with Corn*, was very acceptable to the Poor.

*With a Genitive.*

1. He was *rich in Horses; richer in Cattle; and most rich in Land.*

2. All

2. All Places abound (*omnia sunt plena*) with Fools.—All are full of *Perfidy* and *Deceit*.

3. The Land, tho' barren of Corn, was full of (*fecunda*) *divers Metals*.

4. The Land abounded (*fertilis*) both with *Men* and *Corn*.

## II. Adjectives signifying Want,

### *With an Ablative Case.*

1. He had an excellent Genius, but for want of Study and Application, he was poor in Words (*inops verbis*.)

2. They are sturdy (*contumax*) not generous, who are void of all Grief.

3. How happy is it to be free from (*expers*) Danger, when all the Nations round us are plunged in War.

4. Do what is just and right, that you may be free from (*expers*) Fear.

### *With a Genitive.*

1. A Man may be happy in himself, though in want of Silver and Gold.

2. Virtue stands in need of Fortune.

3. A Man who is utterly destitute of Virtue himself, commonly envies Virtue in another.

4. A Master who is rich, and not used to Labour, considers not whether what he commands be just or unjust.

5. Strength, void of Judgment, often falls by its own Weight.

Adjectiva

Adjectiva regunt Ablativum, &c.

*Adjectives, which signify the Cause, or the Manner and Fashion of a Thing, govern an Ablative Case; The Prepositions, a, ab, cum, or de, being generally understood.*

1. A barren Soil is made fruitful by Care and Tillage.
2. Misfortunes cannot be avoided, but our Lives may be made happy by Philosophy.
3. We may make that light by Patience and Constancy, which cannot otherwise be amended.
4. A Speech ought to be more adorned with Sentiment, than with Words.
5. He that is excellent in Deeds, makes amends for any Defect of the Tongue.
6. Crafty and audacious Counsels are joyful in the Expectation, difficult in the Management, and sad in the Event.

Dignus, Indignus, &c.

*THESE seven Adjectives dignus, indignus (the Sign of,) præditus, contentus, (the Sign with,) captus, (the Sign in,) extorris, (the Sign from,) and fretus, (the Sign in, or upon;) Also Adjectives signifying Price, require an Ablative Case; which Case is rather governed of some Preposition not expressed in Latin.*

## I. Dignus.

1. There is nothing more commendable, or more worthy a generous Person, than Clemency

2. Not he that merely (*modo*) finds fault, but he that finds fault with Reason (*merito*) is worthy of Praise.

3. It is praise-worthy to bear Misfortunes and to maintain dignity in the most severe Adversity.

4. Virtue renders Men amiable, conspicuous, and worthy Admiration.

5. Doth any one contemn me, let him look to that: (*ipse viderit*) my care shall be, not to do any Thing deserving (*dignum*) Contempt.

6. An envious Man is more worthy of Pity than Anger.

7. He is not worthy the Name of a Man, who would pass (*qui velit esse*) one whole Day in Pleasure.

## II. Indignus.

1. Some Men are so proud and arrogant, that they overlook all others, as if they were not worthy of their Respect.

2. The vain Babbling of a stupid Speech, is unworthy an Answer.

3. Nothing is more to be abhorred, nothing more unworthy a Man than Dishonesty.

4. We must take Care that our Labour be not in Vain, and without Effect: nor the Effect unworthy our Labour.

5. Railings and Wrangling are unworthy of Philosophers.

## III. Præditus



III. Præditus.

1. He is most miserably poor, who is not *endued with Virtue*.
2. They who are *endued with Virtue*, are the only rich Men.
2. He only that is *endued with Virtue*, has true and genuine Nobility.

IV. Contentus.

1. A wise Man is *contented with his Lot*, without wishing for what he has not.
2. Most Men have Reason *to be contented with the Shortness of Life*, because there is nothing can induce them to wish it longer.
3. He that is *content with his own* is truly the rich Man.
4. He that *contents himself with a few and necessaries*, makes himself a cheap Market, (*ut ait Socrates*.)
5. He desires no other Reward on Earth, than that of Praise and Glory; and if disappointed herein (*quod si careat*) it is however *contented in itself*.
6. Hither let all your Thoughts tend, wish for this alone, leaving the rest to Providence: that you may be satisfied with yourself, and *contented with your own Endowments*.

## V. Captus.

1. A Soldier *disabled in his Limbs* ought to be provided for by his Country.

2. What Condition in Life can be more miserable, than to be both *deaf and blind* (*auribus et oculis captum.*)

3. It becomes a Man to think, and speak prudently and considerately, and in every Thing, to find out and persevere in the Truth; on the other hand, to be imposed upon, (*esse mente captum*) is as disgraceful as to dote and *be mad*.

## VI. Extorris.

1. Being *banished from my own Country*, I was forced to betake myself for Safety to my Enemies.

2. Being *driven from Home* (*finibus extorris*) he was obliged to make War with a fierce and cruel Nation.

## VII. Fretus.

1. I Neglect my own Safety, *re'ying upon your Honesty*, which deceived me.

2. A Man *relying wholly upon his own Judgment*, is like to miscarry, (*successu canturus est*) because he useth a foolish Counsellor, (*duce.*)

3. These Things I have written to you more freely, *relying upon a Consciousness* of my Sincerity and Affection to you.

*Adjectives*

*Adjectives signifying Price.*

1. By Gold Fidelity is destroyed, and *for Gold* the very Laws are sold (*venales auro.*)
2. What you do not want is *dear at a Penny.*

Horum nonnulla, &c.

**SOME** of these *Adjectives* also govern a Genitive Case.

1. I thank you, but I am not *worthy* your *Salutation* (*salutis* )
2. It is very commendable in a Gentleman, to do nothing that is *unworthy* his great *Ancestors*.
3. He lived *contented* with the *Equestrian Order*, (*Augusti clavi* )

Comparativa, cum exponantur, &c.

**A**djectives of the *Comparative Degree*, when they are explained by *than* (in Latin, *quam*) govern an *Ablative Case*, leaving out the *Conjunction*; which if expressed (contrary to this Rule) would have the *Noun* following of the same Case with that which is joined by it.

1. Nothing is *more beautiful*, nothing *more lovely* than *Virtue*; whatever is performed at her Command is good and desirable.
2. Nothing is *more excellent* than *Knowledge*.
3. Nothing is *more pleasant* than the *Sweets*, (*suavitate*) of *Science*.

E 3.

4. Nothing

4. Nothing in Life ought to be *dearer* to us *than our country*.

5. How happy is Life, while I converse only with myself and my Books! O sweet and innocent Amusement, almost *preferable to every Kind of Employment!*

6. No Pleasure can be *greater, than the Pleasure* of the Mind.

7. Nothing is *more desirable, or more worthy* a Man, *than Wisdom*.

8. Nothing is *more unjust than* a tardy Friend.

9. Nothing is *more detestable than* Disgrace.

10. Nothing is *more vile than* Slavery. We are born to Liberty and Honour. Even Death is *better than Slavery*.

11. Nothing is *more vile than* Vanity.

12. Money is generally *held of more Value than* Duty by those who are poor.

13. As in extreme (*acutissimo*) Pain, Minutes seem *longer than Days*; so, in extreme (*summa*) Pleasure, days seem *swifter than Minutes*.

14. What am I *better than the poorest Man* who begs Alms, unless *I be wiser than he*, and more virtuous.

15. A Man's good Name is a Thing he holds most precious, oftentimes *dearer (antiquiorem) than his Life*.

16. What Obligations can be *greater than those* that Children receive from their Parents.

17. None are *more miserable than those* who are come to such a Pass, as (*eo proveniunt, ut*) to make even superfluities necessary.

18. No Pleasure is *sweeter to ingenuous Minds than Liberty*.

19. The

19. The Liberty of a State is *dearer than Life*; nor does he fall ingloriously, who dies fighting for his Country.

20. Glory obtained by excellent Actions is *stronger than all Envy*.

21. Facts are *more stubborn Things (difficiliora) than Words*.

22. There is nothing *more vile than a lazy Fellow*, that lives by cheating, (*cui ex fraude vivitur.*)

23. Of all the Things by which any Thing is got (*ex quibus aliquid exquiritur*) nothing is *better*, nothing *more delightful*, nothing *more worthy a Man*, even a Gentleman, *than Agriculture*.

24. The Duties of Justice are to be preferr'd to the Studies and Duties of Knowledge; because they belong to the Welfare and Love of the human Race, *than which* nothing ought to be *dearer* to Mankind.

25. Of all the Things which Wisdom has provided for a happy Life, none is *more powerful*, none *more profitable*, and none *more delectable than Friendship*.

26. Nature, or rather God, hath given us a Soul, *than which* nothing is *more excellent*, nothing *more divine*.

### Tanto, quanto, &c.

**T**HESE Ablatives, tanto, quanto, hoc, eo, and quo, with some others, which signify the Degree of Excess; also the Ablatives ætate and natu, are joined with the Adjectives of the Comparative and Superlative Degree.

Note, The Comparative may have any Ablative Case



*Case after it ; but the Superlative admits on'y these three, tanto, quanto, multo ; the Sign by, which is sometimes expressed in English, but oftener understood.*

1. *By how much the more* and greater Things a Man hath done, beyond his State and Condition, *so much the more admirable* is he esteemed among all Men.

2. They direct us well, who advise, that the greater we are, to behave ourselves *the more submissively*.

3. It is a great Atchievement to gain a Kingdom ; but a *much greater* to keep it.

4. It is *much easier* to contend with any Thing than with hunger.

5. *The more difficult* any Thing is, *the more honourable*.

6. *The longer* my Friend is absent, *so much the more* I desire to see him.

7. It is vile to speak one Thing, and to think another ; but *how much the viler* is it to write one Thing, and think another ?

8. He that will dare to tell a Lye and deceive his Father, by *so much the more* will he deceive others.

9. Praise is nothing but a little Air, a Blast, the Breath of Man ; it brings nothing of real Advantage ; for I am made *nothing the wiser*, nor the *better* because a Man says, I am wise and good.

10. If the Pleasure (*jucunditas*) of Life be interrupted by the afflicting Pains of the Body, *how much more* shall it be interrupted by the Dileates of the Mind ?

11. A Man can, *with a much better Grace* (*multo honestius*) be anxious in the pecuniary Concerns (*de pecuniâ*) of his Friends, than his own.

12. *I am older than you by twenty Years.*
13. *The older we grow, the wiser one would think (ut speret quis) we should be.*
14. *As you are wiser by Age, you ought to be of a more forgiving Temper (ignoscentior.)*
15. *As I am the eldest, I think I should be served first.*



### *The Construction of PRONOUNS.*

Mei, tui, sui, &c.

**T**HESE Genitive Cases, mei, tui, sui, nostri, vestri, of their Primitive, ego, tu, &c. are used when a Person is signified thereby.

1. His Disposition to Literature arose from his Affection towards me, (*ex caritate mei.*)
2. My Studies languish for Want of your Assistance, (*desiderio tui.*)
3. I know you want no Admonition, but my Affection for you, (*tui*) calls upon me to encourage you even in your Race, (*currentem.*)
4. He was preparing some great Work to perpetuate his Memory, (*quo extendat memoriam sui.*)
5. Your Remembrance of me, (*nostri*) is very grateful.
6. If we were to entertain any Suspicion or Fear of you, we should be unlike ourselves (*simus dissimiles nostri.*)

7. All

7. All good Men, like you, (*non dissimiles vestri*) in giving Judgment, prefer Clemency to Severity.

Meus, tuus, suus, &c.

**T**HESSE Pronouns Possessive, meus, tuus, suus, noster, vester, are used when Actions, or the Possession of a Thing is signified thereby.

1. I have such an Opinion of your Wisdom, (*te eâ sapientiâ judico*) that I shall never pretend to prefer my Judgment to your's.

2. How beautiful is it for a Man to finish Life before Death; and then wait the remaining Part of his Time in the Possession of an happy Life!

3. They were less offended at your Sentiments, than at my Speeches.

4. Nothing could be more grateful to me than your Letters; wherein I behold the Firmness of your Mind, and which I should think, it very base (*turpissimum*) not to imitate.

5. Let this be our Care (*set illud nobis*) to pass our Lives together in these Studies, which we before used as our Amusement, but which now are our only Comfort and Support.

6. I am determin'd to follow your Opinion.

Hæc Possessiva, &c.

**T**HE same Pronouns Possessive also admit after them the following Genitive Case, *Ipsius, solius, unius, duorum, trium, &c. omnium, plurium, paucorum, cujusque*; (as in the Rule, *Tuo ipsius Studio, i. e. Tuo tui ipsius Studio*: Also the Genitive

*itive Case of Participles, which agree with the Genitive Case of the Primitive understood in the Possessive; (as, Mea timentis scripta, i. e. Mea mei timentis scripta.)*

1. Let me intreat you to dispel your sorrows, to return to the Society of your Friends, (*convictum nostrum*) and to those Occupations (*consuetudinem*) which were either common to us both, or peculiar to yourself, (*vel tuam solius ac propriam.*)
2. Requiring nothing more I shall be content with our personal Amity, (*nost. à ipsorum amicitia.*)
3. Your Advice alone was sufficient to determine me to act in the Manner you recommend.
4. If our Master is pleased to reward us two for our Diligence, we will agree to share his Bounty.
5. In the Memory of us all, a Comet appeared.
6. Few as ye are, if ye agree together, your Strength is by no Means despicable.
7. My Discourse will appear disagreeable (*molesca*) when I talk of (*differentis*) nothing but myself and my Relations.
8. His Blushes, and the Anxiety of his Countenance, were a great Ornament to his Rehearsal, (*recitantis.*)

Sui et suus reciproca sunt, &c.

**S**UI and suus are Reciprocals, i. e. they have always Relation to the principal Word that went before them in the same Clause; or in a Clause connected by a Copulative (*ne, ut, si,*) as in the Examples given; Peter too much admires himself, (*se,*) because himself means Peter, and refers to him in the same Clause. But most earnestly desires that you would not forsake

fake him, (se, not illum;) for though him be not in the same Clause, yet it can mean only Peter, and is connected with the former Clause by the Copulative *ne*.

As therefore, when him, it, them, may be turned into himself, itself, themselves, you must use some Case of the Primitive *sui*; so when his, theirs, its, may be turned into his own, their own, its own, you must use some Case of the Possessive *suus*, and not *is*, *ille*, or *iste*.

1. It is a hard Matter to cure those who will not be persuaded *they* are sick.

2. It is true, the People who think the rich Man happy, wish *they* were in his Condition; but can any Condition be worse than that which carries along with it Vexation and Envy?

3. The very best and wisest of Men confess *they* are ignorant of many Things, and that there are many Things to be learned by *them*.

4. Wise men say, that the Man, who professes *he* is the Guardian of others, ought first to take Care of *himself*, (*sui capitis esse custodem*.)

5. He is truly liberal, who is forgetful of *his* own Poverty, while he regards mine; who hath not only a Will to assist, but a Desire; who thinks *he* receives a Benefit, when he confers one.

6. The whole kingdom prays you, not to forsake *it* in *its* Distress, but to protect *it* in *its* Dangers.

7. Who is there so mean, as that he had rather *he*, and all *his* should perish, than contribute Part of his Fortune for himself and others?

8. I am a Fool in requiring (*qui postulem*) to command



command my Master; he bought me to be obedient to his Word, and not to be *his* Commander.

10. He that loves *his* Jest better than his Friend, may have *his* Jest, but lose *his* Friend.

11. All Nature desires to be *its own* Guardian, (*conservatrix sui*) both that it may be safe, and preserved in *its* Kind.

12. Every one thinks *what he has* is the best; there scarce ever was an Orator or Poet, who thought another better than *himself*.

13. Luxury is continually inventing some new Thing, which must at last be *its* Ruin, (*quo se ipse obrueret.*)

14. Malice drinks the greatest Part of *its own* Poison.

Hæc demonstrativa, &c.

**T**HESE Demonstratives, *hic, iste, and ille,* are thus distinguished: *Hic* shews the Person nearest to me (the Speaker;) *Iste* the Person nearest to you (spoken to;) and *Ille* the Person who is at a Distance from both.

1. *This* Gentleman I greatly respect, for he is my Tutor; and *that*, who sits by you, I love, for he is my Brother; but *he*, that walks yonder, claims not only my bare Respect and Love, but every Thing that comes under the Name of Duty, for he is my Father.

F

Hic

Hic et ille, &c,

**W**HEN *hic* and *ille* are referred to two Substantives (Things or Persons) going before; *Hic* (this, the one) is generally referred to the latter of the two Substantives; and *ille* (that, the other) to the former; and they agree with them.

1. Reverence the Gods religiously, not only in doing Sacrifice, but in keeping your Oaths; for that is a Sign of a large Fortune, *this* an Argument of Integrity.

2. Place me among Princes, or among Beggars; that shall not make me proud, nor *this* ashamed.

3. A Man had better fall in with Crows, than with Flatterers; for *these* devour the Living, but *those* the Dead.

4. The Difference between Splendor and Light, is, that *this* hath its own certain Origin, but that shines with borrow'd Rays.

5. As there is a great Difference between Avarice and Wealth, forasmuch as *that* covets, and *this* is coveted; so there is between Philosophy and Wisdom: forasmuch as *this* is the Effect, and the Reward of *the other*; *the one* is the Road, and *the other* is the End of the Journey.

6. It is the Part of a great Mind, to contemn Grandeur, and rather to wish for a Competency, (*mediocritas*) than great Riches; for *that* is useful, and *this* in being superfluous (*eo quod superfluum*) is prejudicial, (*nocent*.)

The



*The Construction of* V E R B S.

*I. The Nominative Case after a Verb.*

Verba substantiva, &c.

**V**E R B S *Substantive* (or *Verbs that signify Being; as, sum, forem, fio, existo*) and *certain Passive Verbs, (as nominor, appellor, dicor, vocor, nuncupor, salutor; also habeor, existimor, videor, nascor, putor)* have a *Nominative, or other Case after them, the same as before them: Because both Cases belong to the same Thing or Person; and the latter Case seems rather to be put in Apposition with the former, than to be govern'd by the Verb.*

1. *Religion is the Foundation and Support of Morality. Anger is a short Madness.*
2. *The Virtue of Prosperity is Temperance, the Virtue of Adversity is Fortitude*
3. *Magnanimity is a Virtue, by which a Man is incited to do great and noble Actions.*
4. *Poverty itself is not so great an Evil, as Poverty after Riches, and Want after Abundance.*
5. *Philosophy, if we would rightly interpret it, is nothing else than the Study of Wisdom.*
6. *Piety is the Foundation of all Virtue.*
7. *Temperance is that Virtue, which directs us*

to follow a Mean (*rationem*) in every Thing which we either pursue or avoid.

8. If Fortune pleases, of a common Soldier *you shall be made a Captain*; of a Rhetorician, a Consul; of a Beggar, a Prince.

9. As that *Knowledge*, which is divided (*semita*) from Justice, is called *Craft*, rather than Wisdom, to that Courage, which is bold and adventurous, without Regard to the Public Good, *should be called Rashness* rather than Valour.

10. When Necessity spurs, (*necessitudine urgente*) *Despair* will be called *Wisdom*.

11. Perfect Reason is called *Virtue*; and *Virtue* is the chief Good of Man; He therefore who hath perfected his Reason, cannot but be happy.

12. A slothful Man and a Prodigal, differ so little, that *they may be called Brethren*; for he that looks not after his own Business, will as soon be reduced (*redigatur*) to Poverty, as he *that is a Spendthrift*.

13. All who place their Studies in the Contemplation of Things, *are accounted and named wise Men*.

14. They who are adorned with all the Virtues, *are called both wise and good Men*.

15. He *that is born a Prince*, and he *that is born a Beggar*, are equal before they are born, and will be equal after they are dead.

Item omnia ferè Verba, &c.

*IN* like Manner almost all Verbs take an Adjective after them, which must agree with the Substantive

stantive before them; in Case, Gender, and Number; i. e. when the one has a Respect or Relation to the other.

1. *What Things are good* may become better by Learning; and *those which are not the best*, may in some measure be corrected and heightened thereby.

2. Time makes Proof of a Friend, (*Dies per-  
tentat amicum, qualis sit*) who, if *he be sincere*, continues *stedfast* in Adversity, as well as in Prosperity.

3. If *I be poor*, I shall find Companions enough. If *I be banish'd*, I will look upon the Place where I am sent, as my native Home. If *I be bound*, What then? Am I now *free*? Nature hath bound me to this heavy Load of Body. If *I die*, I can then be no more *sick*, nor *bound*; I can die no more.

4. Every *Work appears hard*, before you have tried it.

5. The *Souls of all are immo- tal*; but of the good and brave, *divine*.

6. Those *Things which seem useful*, as Honours, Riches, Pleasures, and the like, (*et cætera ejusdem generis*) are never to be preferred to Friendship.

7. *They are to be accounted brave and magnanimous*, who do not an Injury, but repel one.

8. Sincerity is a Jewel, but *he that wears it (geret) shall die poor*.

Note, *The Infinitive Mood esse, and other Infinitives, both Neuter and Passive, like to esse in Signification,*



nification, require the same Case after them, that stands next before them, whether it be Nominative, Accusative, or Dative.

### I. Nominative.

1. Artificers have the Prerogative (*suo jure hoc habent boni*) they are well received in all Countries; (*omni terrâ*) so that Banishment to an excellent Workman, can hardly be called a Punishment.

2. Make not too much haste to be rich.

3. A Man may be a good Physician, a good Governor, a good Grammarian, and not be a good Man.

4. He that would be truly happy, must think his own Lot best; and so live with Men, as if God sees him; and so speak to Men, as if God heard him.

5. A straight Stick appears in the water to be crooked.

6. All Vices sometimes bear a Shew of Virtue; thus, Prodigality takes to itself (*sibi arrogat*) the Name of Bounty; Covetousness desires to be called Thriftiness; and Revenge looks like Greatness of Spirit.

7. Justice or Honesty, without which nothing can be commendable, is the Foundation of perpetual Fame and Glory.

### II. Accusative.

1. Wisdom allows no Man to be happy, but he that needs no further Happiness, than what he has within

within himself; *no Man to be great or powerful,* that is not Master of himself, (*sui juris.*)

2. Do not think that *every one* who laughs is merry, or that profuse (*effusam*) and immoderate Joy (*lætitiâ*) is true Pleasure; for it oftentimes leaves the Heart (*destituit animum*) more heavy and sad afterwards.

3. So think, not that *you* are mortal, but this Body.

4. It is a joyful Thing to be beloved, and to be popular (*carum esse*;) forasmuch as this makes Life to be more safe, and Pleasure more complete, (*plenior.*)

5. This I would advise you, (*Te admonetum esse velim*) that you would think *yourself* to be such a one as you are.

6. *A Man* oftentimes cannot be what he would be, if Circumstances do not permit him.

### III. Dative.

1. *Every one*, that will, may be honest in all Conditions of Life.

2. I may be poor, but still I may be just, and I may be contented.

3. In every State of Life *we* may be good.

4. A Man in Power, may be mild and good-natur'd; yet is he formidable, since he may be injurious (*cui malo esse licet*) if he pleases.

### II. The

II. *The Genitive Case after the Verb.*

Sum Genitivum postulat, &amp;c.

**T**HE Verb *sum*, when it signifies Possession, governs a Genitive Case; (because the Thing possessed is understood, as *Pecus est Melibœi*, i. e. *Pecus est Pecus or Res Melibœi*.) so when it signifies Duty, Part, Property, or Sign, it is said to govern the same Case, because *Officium*, or some such Word is understood; as, *Adolescentis est*, i. e. *Officium est Adolescentis*.

## I. POSSESSION.

1. The House I live in is my Father's, was my Grandfather's, and will be, I hope, my Son's.
2. If a Saying be good, it matters not whether it be a Christian's, or a Heathen's.

## II. PART, DUTY, &amp;c.

1. It is the Part of a wise and good Man neither to say, nor do any Thing, by which he may become worse, but cannot be the better for, (*melior nequeat*.)
2. It is the Part of a wise Man to prefer Things necessary, before such as relate only to Ornament or Pleasure.
3. It is the Part of a brave and generous Mind to look upon those things as little, which many account to be great and glorious.

4. *It is the Part of a constant and invincible Mind*, so to bear all Sorts of Calamity and Affliction, as not (*ut ne*) to descend below the Dignity of a wise Man.

5. *It is the Part of a Madman* to wish for a Storm; but *of a wise Man*, to weather a Tempest (*subvenire tempestati*) the best he can.

6. *It is the Duty of a Subject* to obey his Prince; and *of a Servant*, to execute his Master's Commands, (*Herilia jussa exequi.*)

7. *It is the Part of Prudence*, thus to think; and *of Fortitude*, thus to act; but, both to think and act well, belongs to perfect and accumulated Virtue.

8. *It is the Part of a liberal Mind (ingenii)* to make no Difference or Respect of Person, (*hominum personas nullo habere discrimine*) but always assent to Truth, (*veris manus dare.*)

9. Let us in Prosperity avoid, as much as possible, Pride and Arrogance; for as it is an Effect of Levity to be cast down with bad Fortune, the same is it to be transported (*immoderate ferre*) with good.

10. *It is a Folly* to mind another Man's Business, at the Hazard of our own.

11. *It is foolish* to grieve at what is lost, rather than rejoice in what is left.

12. Any one may err; but 'tis for a Fool to persevere therein.

13. *It is a Sign of a vain Man* to praise himself; and *of a Fool* to discommend himself.

14. Why are you idle? *It is not the Part of a Man* to dread the Sweat of his Brow.

15. *It is for a poor Man* to count his Flock.

16. *It*

16. *It is for a brave Man*, so far to excel in Virtue, as not to dread the Power of Fortune.

17. *It is wickedness* to deceive any one, and much more a Parent, by a Lie.

18. *It is for the Law* to persuade, and not to compel all Things by Threats and Force.

19. *It is no Fortitude*, but *Madness*, for a Man causelessly to fling (*consciere*) himself into Danger of his Life.

20. *Young Men must* reverence their Elders.

21. *It is the Part of a wise Man* to hope for the best; to be prepared for the worst; and to bear with Equanimity whatever may happen.

22. He thought proper to steer a middle Course, when it was a Sign of a mean Temper (*humilis animi*) to yield, and of an obstinate one (*pertinacis*) to resist.

### Excipiuntur hi Nominativi, &c.

**T**HIS is an Exception to the latter Part of the foregoing Rule, (id quod ad rem quampiam pertinet) as, meum, tuum, suum, nostrum, vestrum, humanum, belluinum, and the like, are excepted; for in rendering the English it is my Part, it is thine, &c. into Latin, you must not say, est mei, est tui, &c. but put the Possessive in the Neuter Gender, to agree with Officium understood, or the Sentence.

1. *It belongs not to me* to mind your Business.
2. *It is my Duty* to promise you, that all my Services, Cares, and Thoughts, shall be exerted in those Things, which tend to your Interest and Glory.



3. *It is my Part* to suffer all Things alike.
4. *It is your Part* to forgive me, if any Thing hath happened that could not be expected.
5. *It is our Part* to know, when, and where it is necessary to obey.
6. *It is our Duty* to know, when, and where to be complaisant to a Friend.
7. *It is your Part*, who are Servants, to do what ye are commanded, (*jussa facere*) and not to seek a reason for doing it.
8. *It does not become you* to be in a Passion for so slight a Matter.
9. *It is beastly* to be dissolved (*solvi*) in idle (*desidiosa*) Luxury.
10. *It is brutal*, and *unworthy* a Man, to place his Felicity in the Gratification of his Senses.
11. To return Good for Evil *is the Part of a Man*.
12. 'Tis *not uncommon* (*insolens est*) for a Man to be angry; but a wise Man will take Care to moderate his Passion.

Verba accusandi, damnandi, &c.

**V**ERBS, I. *Of Accusing*, (as, accuso, inculso, infimulo, urgeo, alligo, astringo, arguo, coarguo, ago, appello, arcesso, inquirō, postulo.) II. *Of Condemning*, (as, damno, condemno, infamo, noto.) III. *Of Admonishing, Remembring, Warning*, (as, moneo, commoneo, commonefacio.) IV. *Of Acquitting or Clearing*, (as, absolvo, purgo, libero, &c.) will have not only the accusative of the Person accused, condemned, acquitted, &c. but also a Genitive of the Crime, or Action, whereof the Person

*Person is accused, acquitted, &c. de crimine, or the like Noun, being understood; The Signs are, of, for, from, or with.*

### I. ACCUSING.

1. He that is not contented with his Lot, *accuses* the Gods of *Injustice*.

2. It is a common Thing (*non insolens est*) for prodigal Servants to *accuse* their Masters of *Covetousness*; and idle Boys their Teachers of *Cruelty*.

3. To *charge* a Man with *Hypocrisy*, without some plain and manifest Indication of it, is to judge his Heart, (*noscere ejus pectus*) which yet we are altogether ignorant of.

4. You seem amazed, as if I had *accused* you of some gross Crime.

5. You *accuse* my Master of *Avarice*; I shall not take it patiently.

6. Bear witness, he owns himself guilty (*allegat se*) of a *Theft*; that is enough.

7. Seeing the Master and Servant together, he *accused* (*astrixit*) them both of *Theft*.

8. This we must diligently observe, not to *accuse* an innocent Person of a *Capital Crime* (*capitis arcessere*) for this is a most inhuman and wicked Action.

### II. CONDEMNING.

1. If you *condemn* me of *Prodigality*, take Care (*vide*) lest I *condemn* you of *Covetousness*.

2. Many Men had rather be *condemned* of *Knavery* than *Folly*; and of *Treason* than *Cowardice*.

3. Tho'

3. Tho' they happened to fail, there was no reason, that any one should condemn (*infamare*) them of Rashness.

III. ADMONISHING.

1. He that freely admonisheth (*moneat*) others of their Faults, and rebukes them to their very Face (*in ipsum os*) is a better Friend, than he that out of Love flatters them.

2. If a Man cannot bear to be told (*admoneri*) of his Faults, he is in the very Way to be undone. (*ad exitium recta pergit.*)

3. Such a Pride there is in Men's Hearts, that they hate to be told of their Faults, tho' it be with no other Intent, (*consilio*) but that they should amend them.

4. When I see your Child, it puts me in mind of my Misfortune, in losing a son of the same Age.

IV. ACQUITTING, &c.

1. He is acquitted of Ingratitude, who sincerely wishes it was in his Power (*qui ex animo optat se posse*) to make a Return.

2. Tho' the fact was proved against him, yet it being plain he designed no Injury, he was acquitted of Improbability.

3. We do not say, that in all Men are all Vices, tho' in some Men they are particularly eminent; but only, that a bad and foolish man is free from none; neither do we acquit the Bold of fear, or free the Prodigal from Avarice.

G

4. When

4. When a Child arrives to a certain Age, the Guardian is generally *clear'd* of his *Care* and *Guardianship*.

### Vertitur hic Genitivus, &c.

**T**HIS Genitive Case (of the Crime or Thing) is often turned into an Ablative with the Preposition *de*, especially if the Crime be particular; but more usually without the Preposition, if the Crime be general, as *Wickedness*, *Vice*, &c. And note; Words of Admonishing, or Remembering, never have an Ablative without the Preposition *de*.

#### I. With a Preposition.

1. Of *which* (Crimes) as he is accused (*arguitur*) by Word only, it is sufficient by word to deny them.

2. I am accused unjustly by you, of not being *punctual* in writing to you, (*de non missione litterarum*)

3. Notwithstanding all that could be said in his Defence, he was *condemned of extortion* (*de re detundis pecuniis*.)

4. If you *admonish* a Man of a Fault, he presently thinks you his Enemy, because you tell him the Truth.

5. When we are *admonished of a Fault*, we ought to amend it.

6 He spoils a new Kindness, who when he confers it, *puts the Receiver in mind* of an old one.

#### II. Without

II. *Without a Preposition.*

1. If you *condemn* me of *one Crime*, I shall *condemn* you of *many*.

2. He was cast into Prison, and, by the Iniquity of his Judges, *was cap tally condemned*.

3. All the Works of Mortals *are alike devoted to Mortality*.

4. Tho' he was *accused of this Crime*, he was condemned upon another Account.—

5. Whenever you positively *accuse* any Man of *a Crime*, tho' it be in private and among Friends, speak as if you was upon Oath (*juratus*), because God sees and hears you.

6. Nothing can be more rash, nothing more base, than to *charge (insimulare)* any one with *false Crimes*.

7. If you judge too severely of me, I shall certainly *condemn you of the same Crime*.

Uterque, nullus, alter, &c.

**T**HESE *six Words*, *uterque, nullus, alter, alius, neuter, ambo*, and all *Adjectives of the Superlative Degree*, require the *Substantive they are joined with*, to be put in the *Ablative Case only*, after such Sort of *Verbs*, as, *accusing, condemning, &c.*

1. Of what Crime are you *convicted*? Of *none*.

2. Are you *accused of Theft or Perjury*? Of *neither*.

3. Was he *accused of Covetousness or Prodigality*? Of *both*.

4. An innocent Man is sometimes *accused of most grievous Things*.



5. A guilty Conscience (*mens mali conscia*) does not want Witnesses, it *accuseth* itself of *most heinous Crimes*; wretched is the Man whom his own Conscience condemns.

Satago, Misereor, et miseresco, &c.

**T**HESE three Verbs require a Genitive Case. Satago, of the Thing we are busy about; and misereor and miseresco, of the Thing or Person we pity.

### I. Satago.

1. He that *has his Hands full of his own Business*, is not at Leisure to mind other Men's.
2. He is of such a generous Disposition, that tho' *he has Business enough of his own*, he thinks it no Trouble to serve his Friend.

### II. Misereor, or Miseresco.

1. Fools laugh at those who have committed a Sin; but good Men *pity them*, and by kind Reproof seek their Amendment.
2. It is Virtue to *pity others* in their Distress; and not shew any Sign of Joy, or Mirth, when thou seest any Man, (*tho' he be thy enemy*) in a calamitous Condition.
3. A Man is not worthy to obtain Compassion, who *pities no one*; nor is he worthy of Pardon, who denies it others.

4. They

4. They continue to envy me, at a Time when they ought to *pity me*.

Reminiscor, obliviscor, &c.

**T**HESE four Verbs, *reminiscor, obliviscor, meminiscor, recordor*, admit either a Genitive, or an Accusative Case of the Thing or Person remembered, or forgotten; the former, by Reason of Memoriam, or some such Word being understood; and the latter, by the common Rule, Verba transitiva, &c.

I. Reminiscor, or Recordor.

1. With a Genitive.

1. I will consider another Man's Want or Safety, but so as to remember (*ut reminiscere tamen*) my own.

2. It is a good Sign, when a Man reflects upon his past Follies, with Sorrow and Contrition.

3. When I recollect his Favour to me—(*meriti in me*) I cannot also but remember my Promise (*data fidei*) to him.

2. Accusative.

1. A grateful Man will, in his Prosperity, remember the Kindness done him by a Friend in Adversity.

2. I remember all your Counsels, which if I had listen'd to, I had not undergone all these Misfortunes.

3. Call your Mind off from these Things, and rather *remember those* that are suitable to your Circumstances (*quæ digna tuâ personâ sunt.*)

4. It is worth while *to recollect* the Diligence and Industry of our Ancestors.

## II. Obliviscor.

### I. *With a Genitive Case.*

1. A Petitioner is apt to say, I shall never *forget this Favour*; it will be an eternal Obligation to me (*semper me tibi devinctus habebis*): But, in a little while (*paulo post*) the Note is changed (*alia canitur cantilena*), and the Favour at last forgotten.

2. Men are apt to *forget Justice*, when they come to be transported with (*cum inciderunt in*) the Desire of Empire, High-Place, and Title.

3. There are many, who understand their Duty well enough, but are apt *to forget it*.

4. It is the Part of Fools, to discern the Vices of other Men, and to *forget their own*.

5. The law of a Benefit between two, is, the one ought immediately to *forget the Thing given*, the other never *the Thing received*.

6. We must mind other Men's Business, so as (*aliena sic nobis tractanda sunt, ut*) not to *forget our own*.

7. If I am willing to *forget your former Insolence*, (*veteres contumeliæ*) must I also *forget these late and fresh Injuries*? you cannot well expect *this*.

8. I suppose

8. I suppose you think that I have *forgotten my Practice (consuetudinis)* and *Promise*, because I write not so often as I used to do.

2. *With an Accusative Case.*

1. Old Age is forgetful ; yet, I believe, never any old Man *forgot the Place*, in which he laid his Gold.

2. In our Youth we *forget the Obligations* of our Infancy ; and when we are Men *we forget those* of our Youth.

3. He that defrauds or oppresseth the Poor, *forgets God*, who can reduce him to the same Condition, (*in eundem locum redigere.*)

4. I have done as you ordered me ; *I am not forgetful of my Duty.*

III. Memini.

1. *With a Genitive Case.*

1. It is the Part of a prudent Man *to be mindful of Death.*

2. We must *be mindful of a Benefit* received, and forget one given.

3. That is not a Benefit, *which* I cannot remember, without being ashamed, (*sine rubore.*)

4. In Causes of Life and Death, Judges ought, as far as the Law permits, in Justice *to remember Mercy.*

5. Whoever obstructs me in my Course, I will make him *remember the Day, the Place*, and me, as long as he lives.

2. Memini,

2. *Memini, With an Accusative Case.*

1. Every one *remembers*, or ought to remember, his own *Affairs*.

2. In all your *Affairs* *remember* your *End*, and you will never do amiss.

3. It is an Honour to a modest Man *to be mindful of his Duty*.

4. Such Men are most odious, who upbraid others of an Obligation, which he alone ought *to remember*, who has received it.

5. We *remember him rich*, and he *remembers us poor*.

6. The Time will come, when it will be a Pleasure *to remember these Things*.

7. He *remember'd* not only all his *Actions*, but all his *Expressions*.

*Potior aut Genitivo, &c.*

**T**HE Verb *Potior*, signifying to obtain, or enjoy, governs either a *Genitive* or an *Ablative Case*.

1. *With a Genitive Case.*

1. It was the constant Opinion throughout the East, that the Jews at this Time, *should be Masters of the World*, (*potirentur rerum*.)

2. *With*



2. *With an Ablative Case.*

1. We many Times eagerly desire (*Concupiscimus*) those Things which would undo (*peffunderent*) us, if *we had them*.

2. What labouring Man (*Ec quisnam mercenarius*) does not rejoice that his Work is over (*opere absoluto*)? What Mariner does not rejoice, that he has weathered all Storms (*quod subvenisset omnibus tempestatibus*) and now enjoys his desired Haven?



III. *Verbs governing a Dative Case.*

Omnia Verba regunt, &c.

**A**LL Verbs govern a Dative Case of that Thing, or Person, to or for which any Thing is procured or acquired, by any Means whatever, and whether the Thing procured, be good or bad.

Note, If the Verbs be of the Active Voice, they govern an Accusative Case of the Thing, and a Dative of the Person; as, *Magnam sibi laudem peperit*; He acquired great Praise for himself. If they be of the Passive, or Neuter Voice, a Dative only; as *nec mihi feritur*. Non omnibus dormio.

1. No Man doth Wrong for the Wrong's Sake, (*ipsius injuriæ ergo*) but that he may thereby get for himself Profit, Pleasure, Honour, or the like.

2. As for Life and Death, Honour and Dishonour, Riches and Poverty; all these Things happen unto Men, both good and bad, equally.

3. There are no Snares so dangerous as those that are laid for us, under the Name (*specie*) of Benevolence.

4. No one can be truly happy, who is not always prepared against the worst (*gravissima*) that can befall him.

5. The wise Man makes his own Fortune.

6. He hath acquired for himself the best Furniture of Life, who hath got Friends.

X 7. If you would procure to yourself an happy Life, know that all such Things, to which Virtue is annexed, are good; and all such, wherein Vice is concerned, are vile and scandalous.

8. What you have done well, my Son, you have done it for yourself, not for me.

9. I owe a great deal to the Sun and Moon, tho' they rise not for me alone.

X 10. If you would imitate God, do good even to the ungrateful; for the Sun rises upon the Wicked, and the Seas are open to Pirates.

X 11. The Event of Things is in the Hand of God, and Thanks are due to him, if we succeed; however, he requires that we should add our own Labour.

12. Virtue is the best Kind of Nobility, which every one procures (*conciliat*) to himself, by his own good Morals.

Huic Regulæ appendent, &c.

*To this general Rule belong divers Kinds of Verbs.*

Imprimis, Verba significantia Commodum.

I. *ALL Verbs signifying Advantage, or Disadvantage, Suitableness or Unsuitableness, Good, or Harm; (Lat. commodo, incommodo, noceo, opitulor, patrocinator, inedeor, gratulor, grator, faveo, parco, indulgeo, &c.) govern a Dative Case.*

1. As we suffer an infirm Limb, which might endanger (*noceat*) the whole Body, to be cut off; so in the Body Politic (*corpore reipublicæ*) whatever is pestiferous must be taken off, that the whole may be safe.

2. *He hurts the Innocent, who spares the Guilty.*

3. We must take Care so to direct our Liberality, as to do our Friends good, and hurt no Body.

4. He is truly a good Man, who does good to all he can, and hurt no one.

5. What is more just than to repel Injuries? And what more honourable than to succour our Friend?

6. It is just to help the wretched and afflicted, however they become so.

7. The Business (*proprium*) of Philosophy is to cure the Vices of Men.

8. He took upon him not only to defend (*patrocinari*) the Man, but the Crime itself.

9. It is Prudence and Civility to cure the Malevolent, rather than to seek Revenge.

10. It

10. It is a Reproach to you, to be wise abroad, and to give good Counsel to others, and yet are not able *to help yourself*.

11. *Congratulate me*, Brother! for I have found the Way to pacify my most inveterate Enemy.

12. All good Men returned me Thanks, and *congratulated me* in your Name.

13. He always appeared to me *to favour your Interest* (*laudi*.)

14. Either a more powerful Person hath *hurt you*, or a weaker; if a weaker, *spare him*; if a more powerful, *spare yourself*.

15. *Spare no Cost or Pains* to acquire the Knowledge of Good and Evil.

16. *Forgive others* in many Things, *yourself* in nothing.

17. 'Tis generous *to forgive an Enemy*.

18. It is easier *to forgive* a single Injury, than the same Injury repeated.

19. *Pardon my Unskilfulness* and Folly; now at last I perceive, that I have been blind and thoughtless.

20. Be mindful to keep this sound and wholesome Form of Life; so far only *to indulge the Body*, as may preserve a good State of Health, (*Quantum bonæ valetudini satis est*.)

21. As the young Man always behaved himself decently, he greatly *indulged him*, and loved him as (*non secus ac*) his own Son.

22. What Man that delights in Virtue, can *please the People*?

23. Not to return an Obligation, when in our Power is base, and *displeases all Men*; for even the Ungrateful complain of Ingratitude.

24. Let

24. Let every Man clothe himself in such sober Attire, as *befits his Place and Calling*.

25. The Crow preys only upon the Dead, but the Flatterer *lies in wait for the Living*.

26. Train up your Son in those refined Arts, *which you have always studied yourself*; and more particularly in the Imitation of your exalted Virtues.

Ex his, juvo, lædo, &c.

**BUT** juvo, lævo, delecto, offendo, *and other Verbs, signifying to help, to hurt, to please, &c. are used with the Accusative Case.*

1. Fortune *helps the Bold*; many Men lose their Lives, by being too solicitous to save them

2. The same Impulse profits not all Animals; Anger, *helps Lions*; Fear, *the Stags*; Violence, *the Hawk*; and Flight, *the Doves*.

3. I had rather other men should *hurt my Good-Name*, than I *offend my Conscience* -

4. Whatever *hurts the Body or Mind*, makes a Man to be froward, (*impellit ut difficilior sit*)

5. No Man can *hurt us* in the Grave, tho' he be ever so malicious, (*maximè malevolus*.)

6. Let them say what they will, no speech can *hurt me*; if it be true, they cannot but speak well of me; if false, my Life and Conduct will disprove them.

7. The Discourse of a Good man, like a perpetual Spring of wholesome Water, as well profits as *delights those* that receive it.

H

S. I



8. *I ever delight myself with the Muses, and spend my Time in a literary Way, with a quiet, nay, a joyful and eager Mind.*

9. *We must take heed, that while we serve (juvamus) some, we do not offend others.*

10. *I expected your Congratulations, and am persuaded you admitted them, for fear of giving Offence to certain Persons, (ne alicujus animum offenderes.)*

11. *As Medicine cures the Body, so does Philosophy cure the Mind.*

### Verba comparandi, &c.

II. **V**ERBS of comparing (*as, comparo, compono, contendo, confero, æquo, æquiparo, &c.*) govern an Accusative Case of the Person, or Thing compared, and a Dative of that to which it is compared.

1. *Happy is the Man, who can justly compare (comparare) his own old Age, to that of a sprightly successful Courser, (victoris equi.)*

2. *Wisdom is more precious than Rubies, and all the Things thou canst desire, are not worthy to be compared to her.*

2. *Who is there who is not afraid to compare himself with you?*

4. *Compare yourself with the Wise, if you desire truly to know your own Merit.*

5. *It is absurd to compare (componere) divine Things with human.*

6. *Can you compare (conferre) yourself with my Glory, said the Fly to the Ant?*

Interdum

Interdum verò Ablativum, &c.

**BUT** sometimes Verbs of comparing have an Ablative Case after them, with the Preposition cum: And sometimes an Accusative, with the Preposition ad, or inter.

I. With an Ablative Case.

1. If you must compare yourself with others, then compare yourself with all Men, and not with a few.

2. It is impossible to form a right Judgment of Things, unless we compare Man with Man, Time with Time, and Circumstance with Circumstance.

3. If you compare our longest Life with Eternity, it will be found very short.

4. If we compare his Words with his Actions, nothing can be more inconsistent.

2. With an Accusative Case.

1. A Warrior indeed! Mars himself would not dare to compare (*Æquiparare ad*) his Valour to yours.

2. Compare (*conferre*) the Life of each of them together (*inter se*) and you will not long doubt to which you should give the Preference.

III. Verba dandi, et reddendi, &c.

**VERBS** signifying, to give, (*as, do, dono, largior, dedo, tribuo, ministro, suppedito, commodo, præbeo, exhibeo, &c.*) Also Verbs to restore,

restore, (*as, reddo, restituo, refero, repono, &c.*)  
*add to the Accusative of the Thing* (given, or re-  
 stored) *a Dative of the Person*, (to whom it is  
 given, &c.)

## I. GIVING.

1. God hath *given Men Abilities* (*ingenii datus*)  
 not only for their own Use, but for the Advan-  
 tages and Benefit of others.

2. Shall I call him liberal that *gives to himself*  
 only?

3. He but late gives a Favour, who *gives to one*  
*that asks it.*

4. Fortune often *gives her Gifts to the unworthy.*

5. It is a difficult Thing to *impose upon* (*dant*  
*verba*) *an old Man.*

6. When I have got enough, *I will give myself*  
*up entirely* (*dedam me totum*) *to Philosophy.* First  
 seek this and you will want nothing more.

7. According as Affairs *go with us*, (*dant sese*  
*nobis*) we are all either proud or humble.

8. When he heard of his Son's Death, *he gave*  
*up his Mind to Sorrow*; for he was a good Boy,  
 and always *attentive* (*dedit operam*) *to his Precep-*  
*tor.*

9. Nature asks but little, and a wise Man will  
*accommodate himself to Nature.*

10. He that *lends* an attentive Ear to whole-  
 some *Reproof*, and is obedient to it, is to be  
 numbered among the Wise, and shall be able at  
 last to *give good Instructions to others.*

11. *Lend not to him* that is mightier than thy-  
 self; but if thou dost lend, count it lost, (*perditum*  
*lucas*)

12. If

12. If I go on to *supply* my Son, in his Extravagancies, I must be a Slave all my Life-time. This gives (*exhibet*) me great Trouble.

13. The Palm Tree (*Platanus*) with its spreading Branches, afforded (*ministrabat*) them, as they were drinking, (*potantibus*) a delightful Shade. And in their Return (*redcuntibus*) home the Moon gave them Light.

14. Such was his Conversation, he was never uneasy, but gave himself up to his Companions.

2. RESTORING, or RETURNING.

1. It is barbarous to return Injuries to those, from whom we have received Kindness: and quite unnatural (*præter naturam*) to return Evil to him, from whom we have received nothing but Good.

2. I returned my Master the Book he lent me; though Books delight me very much, I ought to restore them to the Owner.

3. When we die, the Body is returned to the Earth, and the Soul ascends into Heaven.

4. Remember to give me this again when I shall demand it

5. I am forced to take these Affronts, whilst I am endeavouring to help you to the Treasure you had lost, and to restore it to you

6. I have not slept one Wink this Night, while I was considering how to restore your Son to you.

7. It is an easy Thing to return a Favour to your Benefactor, if you are covetous, without expence; if lazy, without Trouble. He that excepts a Benefit willingly and thankfully, at the very Time he is obliged, hath returned it.

8. They who honour an unworthy Person seem foolish; but they who *return* not the like to *those who have deserved well of them*, incur the Suspicion of a bad Heart, (*malitiæ.*)

#### IV. Verba promittendi, &c.

**V**ERBS signifying to promise, (*as, promitto, polliceor, spondeo, &c*) or to pay (*as, solvo, extollo, pendo, numero, &c*). Require a Dative Case of the Person, with an Accusative of the Thing promised, &c.

##### I. PROMISING.

1. I cannot *promise* you Success in your Design, but I *promise* you my Help to render it effectual, (*quo effectum reddatur*)

2. They *promise* themselves many Things in vain, who are led by Hopes.

3. Who can *promise* the Sower a Crop; the Sailor his Haven; or the Soldier Victory? The Event of all Things are uncertain.

4. These are what Philosophy *promiseth* her Pupils, Common Sense, Humanity, and the social Virtues.

5. How ridiculous is it to *promise* ourselves a long Life, when we are not certain of to-morrow? (*ne crasino quidem dominamur.*)

6 This I *promise* you, and for this I *answer* (*spondeo*) to my Country, that, provided I myself have given Satisfaction to the State, his Conduct shall never be different from mine.

7. What



7. What I before *promised* you, that I again avow, and take upon me (*id in me recipio*) to effect, when Opportunity shall serve.

8. If Fortune does not deceive me, *I promise* you speedily to terminate this Business, to your Satisfaction, (*ex sententiâ.*)

2. PAYING.

1. It is agreeable to Prudence, as well as Nature, *to pay* that Honour *to your Parents*, that you expect your Children should *pay to you*.

2. Such was the Tax they *paid the King*.

V. Verba imperandi, &c.

**V**ERBS signifying to command, (*as, impero, præcipio, dominor, edico, &c.*) or to tell, shew, or signify (*as nuncio, dico, narro, declaro, explico, monstro, significo, &c.*) governs a Dative Case of the Person, and an accusative of the Thing, if they be transitive.

I. COMMANDING.

1. We must take Care that Reason governs that Part of the Mind which ought to obey. But how, you will say, must it govern it? Why, as a Master governs *his Servants*, a General *his Soldiers*, a Parent *his Son*.

2. He best knows how *to rule over his Inferiors*, who hath first learned to obey his Superiors.

3. He is a Slave, who cannot *command his own Desires*.

4. It

4. It is easier for a Man to govern all other Creatures, than to govern Men.

5. When we are charged to command ourselves, we are charged to take Care that Reason may restrain Temerity.

6. Temperance is a Virtue, which commands the Affections in regard to Pleasures.

7. According to his Abilities, I instruct (*præcipio*) my Fellow-Servants after the same Manner.

8. At that Time Rome was Mistress of (*dominabatur*) the whole World.

## 2. SHEWING, or TELLING.

1. Tradesmen will not shew their faulty Wares to skillful Men.

2. Philosophy prompts us to relieve the Prisoner, the Infirm, the Neccessitous; to shew the Ignorant their Errors, and rectify their Affections.

3. Nothing can be more just, than to shew the Way to the wandering Traveller.

4. He explained to me all the difficult Passages of that Author.

5. I think it proper, not only to imitate (*significare*) to you, but to declare positively, that nothing can be more grateful to me than your Letters.

6. Say not to thy Neighbour "Go, and come again to morrow;" when it is in your Power (*apud te est in promptu*) to serve him to-day.

7. He saluted me (*salutem mihi nuncupavit*) in your Name.

8. Tell him the whole Story, if you please, from the Beginning to the End.

9. Being

9. Being your Friend, I cannot but *acquaint* you with my Sentiments, concerning your Affairs.

10. He gives himself a Denial, who asks what is impossible.

Excipe rego, guberno, &c.

**EXCEPT** rego and guberno, which have an Accusative Case after them; also moderor, and tempero; which Verbs, as in the Examples given in the Syntax, have either an Accusative or a Dative Case of the Person or Thing governed.

I. Rego, Guberno.

*With an Accusative Case.*

1. Happy are the People, whom their King governs with Justice and Moderation.

2. You are not apt to mistake; but if you do, I can set you right, (*te regere.*)

3. I exhort you, that you would direct and govern all Things by your own Wisdom, and not suffer yourself to be led away by the Advice of others.

4. Providence will order every Thing for the best.

II. Moderor, Tempero.

*1. With a Dative Case.*

1. Wine is not wont to govern Men, but Men Wine.

2. We

2. We cannot pay too much Respect to those who seasonably *correct* (*temperant*) our Age.

3. I cannot *command myself*, so as not (*quo minus*) to exhibit one Example of Antiquity.

4. He was so passionate, *he could not command his Tongue*.

## 2. With an Accusative Case.

1. I will *govern my Life* and my Thoughts, as if all Men were to read the one, and see the other.

2. It is an idle Thing (*absurdum est*) to pretend that we cannot *govern our Anger*.

3. None find it more difficult than a King, especially in the Heat of his Youth, *to bridle his Wrath*.

4. In every Thing *rule but thyself*, and thou shalt be at ease, (*ab animo otiosus fueris*.)

5. The Wind and Weather *direct all rural Affairs*.

6. The Access and Recess of the Sun, *orders the Measure of Heat and Cold*.

7. He is a good Governor, who *moderates his Power with Clemency*.

## VI. Verba fidendi Dativum, &c.

**V**ERBS signifying to trust or believe, (*as, fido, confido, committo, mando, credo, &c.*) govern a Dative Case of the Person, and an Accusative of the Thing trusted, &c.

1. He

1. He is happy, and generally prospers in his Designs, (*propositum ad felicem exitum perducit*) who trusts more to Providence, than to his own Skill and Industry.

2. Nothing is carried on in the Affairs of Mortals, without the Providence of God; we must trust therefore more to the Divine Favour, than to the Counsels, or Strength of Man.

3. A prudent Man scarce trusts himself, much less another.

4. Notwithstanding his Adversaries were so powerful, he trusted (*confidet*) to himself, and his own Virtues.

5. 'Tis more adviseable not to commit yourself to Danger, than when in Danger to study how to extricate yourself.

6. Do you think I will trust (*committuram*) my Fortunes to a worthless Servant?

7. Do nothing but what you can trust an Enemy with.

8. I recommend the whole of this Affair to your Sagacity (*tibi ut perspicias.*)

9. Do not much believe them that seem to despise Riches.

10. It is dangerous for a Man too suddenly, or too easily to believe himself, for we ourselves are our greatest Flatterers.

11. He that easily credits an ill Report, (*famigationi*) of his Neighbour, is almost as faulty as the first Inventor (*auctor*) of it.

12. It is equally a Fault to believe all Men and to believe none; but the former I would call a more generous Fault, the latter a more safe one.

13. It



13. It is ridiculous to *give* more *Credit* to one who hath heard a Thing, than to *him* who saw it.

14. Nothing can be more base, than to deceive the Man who *hath entrusted you with* (*tibi credidit*) both his Fortune and Reputation.

15. No one *trusts another*, unless he thinks him faithful.

16. When Men seem to speak more earnestly on the Account of some Advantage, it is not convenient to *believe them*.

## VII. Verba obsequendi, &c.

**V**ERBS signifying to obey, yield to, or comply with (*as*, obsequor, obsecro, pareo, cedo, morigeror, servio, &c.) or the contrary Verbs (*as*, repugno, resisto, contradico, &c.) require the Noun following, whether it be the Person or Thing, to be put in the Dative Case.

### I. OBEYING.

1. Whom Men believe to be more prudent than themselves, *him* they will chearfully obey.

2. Nothing can be more safe, nothing more commendable, than to obey, and submit to the Will of God.

3. Even Robbers have their Laws, which they obey and observe.

4. Bears and Lions, by good Usage, will be brought (*eo veniunt ut*) to fawn upon their Masters.

5. Even Anger will yield to a Gift.

6. The Drunkard thinks him his Friend that will keep him Company, and the proud Man him that will flatter him.

7. We

7. We can never sufficiently admire Philosophy; *which* if a Man obey, he may pass every Stage of Life without Trouble.

8. Let us *give Way to wise Men*, and not squabble with Fools.

9. He that *gratifies any Man*, with that which is rather to his Detriment than to his Benefit, is the most pernicious of Flatterers.

10. We must take Care not to look upon Things unknown as known, and too hastily *assent to them*; nor must we *assent to any Thing* rashly, or arrogantly.

11. No Man can *serve Pleasures* and Virtue at the same Time.

12. There are some Men who will bear any thing, and *be Slaves (deservient) to any Man*; if they can thereby get what they desire.

13. There are certainly no greater Slaves than they (*profectò nusquam gravius servitùs quàm ab iis*) who *serve Anger*.

14. If your Mind gets the better of you, you *serve that*, and not yourself; they are better Men, who conquer the Will, than those whom the Will conquers.

15. He is to be accounted free, who *is a Slave to no Vice*.

16. It is not right, for the Elder *to serve the Younger*.

## 2. RESISTING.

1. He that *resists* his own evil *Inclinations* (*pravis animi sui momentis obsistit*) is more worthy  
 I of

of Laurel, than the Captain, who conquers a stubborn Enemy.

2. The Virtue of the Mind is of greater Force than Strength of Body; for a whole City of mighty Men are not able *to resist* a wise and pious Commander.

3. As you so far excell me in Prudence and Wisdom, I shall not pretend *to gainsay* your Opinion.

4. Do nothing that *is repugnant* either to Honour or Conscience.

5. I thought it in vain *to oppose* so powerful a Man, either in Word or Deed.

6. It is much easier *to prevent* ill Habits (*occurre pravis consuetudinibus*) than to master them.

7. Strive not peremptorily *with a Superior* in Discourse, tho' his Opinion differs from yours.

8. Philosophy teaches to act, not to speak, that our Works may not *differ from our Words*.

### VIII. Verba minandi, &c.

**V**ERBS that signify to threaten, (*as, minorator, interminator*) or to be angry with, (*as, irascor, succenseo*) govern a Dative Case.

Note, The former govern a Dative of the Person, and an Accusative of the Thing threatened, &c.

#### I. THREATENING.

1. God threatens Kings, Kings threaten Lords, and Lords threaten us; he that is a Tyrant over one Man, is a Slave to another.

2. It is scarce (*parum*) human to threaten Friends.

3. They who proudly threaten others, either fancy themselves Gods, or do not think that what they threaten to others may fall upon themselves.

4. My House being on Fire threatens a Conflagration to the whole City.

5. The Example of an Injury unpunished, threatens the same to all Men.

6. Such an Enemy is he to his Country, that he now threatens it with Fire and Sword.

2. BEING ANGRY.

1. Melancholy Men (*atrâ bile laborantes*) seem to be angry, not only with others, but with themselves.

2. Some Men throw away their Money, as if they were angry with it; which is commonly the Error of (*quod fere peccatum peccant*) Men of weak Minds and large Fortunes.

3. Anger does not always rise from an Injury, nor a desire of Punishment; for we are sometimes angry, not with those who have hurt us, but with those who are about to hurt us; and the most weak are oftentimes angry at the strongest, whom they cannot hope to punish.

4. In this Matter indeed there is no Reason to be angry with (*quod succenseas*) the young Man.

IX. Sum cum compositis, &c.

SUM, with its Compounds (*absum, adsum, desum, insum, intersum, obsum, præsum, prosum,*

sum, subsum, supersum) *all, except* possum, *require a Dative Case.*

1. Quit all Things, rather than forsake the Precepts of Wisdom; love them sincerely, and they *will be* a stronger Guard than that which Money can procure thee.

2. A Wall *is a Defence* of a City, but the Courage of the Inhabitants is the strongest Bulwark.

3. Good Men *may be in Contempt* for a Time; (*contemptui sint ad tempus*) but in the End they shall be accounted the only wise Men.

4. I recommend all my Affairs to your Care and Protection, but particularly my Son, for he *is my principal Concern*, (*in eo mihi sunt omnia.*)

5. They followed him with their Families and their Cattle; for this *was their* Money.

6. Whenever I hear my Friend reproached, I should be ashamed *not to defend him* (*non ei adesse*).

7. Refuse *not to stand by* (*adesse*) a Friend in his Danger.

8. Behold! *here is a Present to you* (*dona adjunt tibi*) from your Father.

9. He is a Man, *who wants* (*cui deest*) Money; but he scarce deserves the Name, *who wants* *Erudition.*

10. No Man can be properly said to be miserable, *who is not wanting to himself.*

11. Few Things *are wanting* (*desunt*) to Prosperity; *to Avarice* all Things.

12. *There is* so wonderful a Grace and Authority in Virtue, that even the worst of Men approve of it, and desire to be accounted virtuous themselves.



13. Men ought certainly to have (*debet inesse* *viris*) more courage.

14. In Justice is the greatest Splendor of Virtue, from which Men are stiled good.

15. A tender-hearted Man hates to be present at any cruel Action.

16. Fortune cannot do much Harm (*obesse*) to the Man, who puts a stronger Confidence in Virtue than in accidental Causes.

17. Glory has been prejudicial to many.

18. He was not only present, but had the chief Management in (*præfuit*) those affairs.

19. Strength of Body, joined with Prudence, is very profitable; but without that, it does more Harm than Good to those very Persons that have it.

20. Fortifications profit a City nothing, unless brave Men defend it.

21. The Discourse and Exhortations of my Friends served me instead of Medicine; such honest Comforts are the best of Remedies, for whatever raises the Spirits does good to the Body.

22. It is better to profit the Bad, on the account of the Good, than to be wanting to the Good, on account of the Bad, when they cannot be separated: Such is the Way of Divine Providence.

23. Sometimes a Sense of Goodness still subsists in the Minds of the most corrupt Men.

24. He excelled (*superfuit*) his Ancestors in Learning.

25. They who are unwilling, or, are not able to manage (*superesse*) their own Affairs, must act by others.

26. He was so broken by Calamity, that nothing remained to him of his former Dignity.

## Dativum fermè regunt, &amp;c.

*VERBS compounded with these Adverbs, benè, satis, malè; or with these Prepositions, præ, ad, con, sub, antè, post, ob, in, inter, super, generally govern a Dative Case.*

## 1. Benè.

1. *Do good to good Men, for a Kindness laid up with (positum apud) a good Man is a Treasure.*

2. *He is good, who doth good to others.*

3. *Nothing can be more disagreeable, than to be treated ill by those whom we have greatly benefited.*

4. *To act well for our Country is a noble Thing; and to speak well of it is by no means absurd.*

5. *If you have done good to a Friend, repent not that you have done it; for you ought to be ashamed, if you had not done it.*

## 2. Satis.

1. *Knowledge is infinite; and it is impossible thoroughly to satisfy the desire in great and generous Minds.*

2. *I beg you would endeavour some means to satisfy him (ut ei satisfiat) who you are sensible I am very desirous should first be satisfied.*

## 3. Malè.

1. *Speak ill of no one; and (sed et) it becometh you*

you no more to hear Calumnies than to report them.

2. It is a bad Return *to speak ill of him, who hath done you good.*

3. It is manifest, they who indiscriminately *speak ill of all Men*, do it from a Fault of Nature; not from the Demerit of those *whom they abuse*.

4. Who is there, that *cannot reprove one of that Age*, if he is so inclined.

5. Some Men lie out of Malice, *to injure others*; some out of Covetousness, to defraud their Neighbour; and some out of Fear, to avoid Danger, or hide a Fault.

4. Præ.

1. You must *prefer useful Things to pleasant*, when both cannot be obtained.

2. A Man ought *to prefer the Safety of the Common-wealth to his own Advantage.*

3. A good Reputation *is to be preferred to Money.*

4. The Eyes *outshine the whole Body*; nor is there any Virtue without Prudence.

5. It becomes those, who *have the Command of others*, or who *excel* them in Abilities, not to lead an inactive Life, but cheerfully to undertake whatever may advance the Public Good.

6. Every Man's Love generally *outruns his Wishes.*

7. The Masters *go before the Scholars.*

8. *He hath done more (plura præsiliit) for me than my Parents.*

5. Ad.

## 5. Ad.

1. My House lies *contiguous* to (*adjacet*) the River Thames.

2. When he *drew near the Gates*, Destruction *approached the City*.

3. Few Men are so happy in their Death, but that some of thole who *stand by them*, when they die, will be ready to rejoice.

4. I call him ungrateful, who *sits by a sick Man* only because he is about to make his Will.

5. There cannot be a greater Pleasure than that of Mariners, when *they bring the Ship to Land*.

## 6. Con.

1. *He that has got (cui contigit)* enough, let him ask no more.

2. True Praise is oftentimes the Lot of an humble Man.

## 7. Sub.

1. The Fables of *Æsop* generally *succeed the Fables* of the Nurse.

2. A good Man *helps* even the *Wicked* in Necessity.

3. It behoves not a Man *to yield (succumbere)* to any *Perturbation* of Mind, or to *Fortune*.

4. He is as poor, *whom* what he hath does not *satisfy (sufficit)* as he that hath nothing.

5. It is the highest Duty *to succour (subvenire)* our Parents in their old Age.

## 8. Ante.

8. Ante.

1. It is the Opinion of the wisest of Men, that we must *prefer* a good Name to *precious Ointment*.
2. The Virtues of the Mind are most deservedly *preferred to the Virtues* of the Body.

9. Post.

1. It is a fordid (*illiberalis*) Mind, to *set less by* (*posthabere*) Honour than *Wealth*.
2. Dost thou wonder, when thou *valuest* all Things *less than Money*, that nobody loves thee?

10. Ob.

1. Youth *creeps upon Children*; old Age *upon Youth*.
2. No Power can *resist the Detestation* of many.
3. It behoves us so to avoid Dangers, as not to appear weak or cowardly; nor on the other hand *thrust ourselves* (*nos offerre*) into *unnecessary Hazards*.
4. Many displeasing Things *are met with by* him that lives long.
5. They do not easily advance themselves in Life, whole *Virtues* the Narrowness of their Circumstances *gives a Check to* (*res angusta domi obstat.*)

II. In.

1. I had rather my Enemies should *envy me*, than *I them*.
2. It



2. It is better to imitate good Men, than to *envy them*.

3. *I envy no others* the Benefit I want myself.

4. Such Terror *hangs over all* whose Minds deviate from Reason.

5. I do not advise you to be always *poring over* (*imminere*) a Book; some Relaxation (*intervalum*) must be given to the Mind.

### 12. Inter.

1. How much one Man excels another; how much a wise Man *differs from a Fool*.

2. God in all Places, and at all Times *is amongst us*, and *is present to our Minds* and Thoughts.

### 13. Super.

1. *He outlived his Glory* thirty Years.

2. A Fever is dangerous that *comes upon a Wound*, tho' it be a slight one.

### Non pauca ex his, &c.

**M**ANY Verbs compounded with these Prepositions govern other Cases; some an Accusative; some an Ablative, with, or without a Preposition. (See the Rules, *Præpositio in compositione*, &c. and *Verba composita*, &c.)

1. When he came to the Place, he resigned his Commission: Fear invaded his Mind.

2. The

2. The Mariner rejoiceth, when *he arrives at (contingat) the desired Haven.*
3. If you desire to *excel (præire) others* in Honour, you must excel in Virtue.
4. Those Men are admired, who are thought to *excel (anteire) others* in Virtue.
5. We ought to reverence the Man, who *goes before us* in Age, as a Superior.
6. He wept when the Image of his dear Father *came into his Mind.*
7. The Sound of my Father's Voice *reaches (accidit) my Ear.*
8. *Scoff* not at Virtue with proud Words.
9. He seemed to *envy my good Nature.*

Est pro habeo, &c.

**T**HE Verb *sum* in making Latin, may often be used for *habeo*, and then the Word that seems to be the Nominative Case shall be the Dative governed of *sum*; and the Word that seems to be the Accusative, shall be the Nominative. As in the Rule; *Est mihi Pater, I have a Father, i. e. a Father is to me.*

1. The Diligence of the Ants is the more remarkable, because *they have none* to lead and direct them, as Mankind have.
2. He is a vile Parasite, *who has Money* at home.
3. *What I have*, I desire the same for all my Friends.
4. Say

4. Say to Fortune, *you have now a Man to deal with* (*cum viro tibi negotium est,*) look out elsewhere for one you can conquer.

5. When a Man has a Credit (*ut fama est homini*) he can easily find Money: So long as I preserve my Reputation, I shall be rich enough.

*Note, If sum be made by the Infinitive Mood, the Nominative Case, according to this Rule, shall be turned into the Accusative.*

1. The covetous Man never thinks *he has Wealth* enough, and therefore can never be content.

## 2. Huic simile est suppetit, &c.

**T**HE Verb *suppetit* hath the like Construction; and is thus used for *habeo*.

1. If thou hast Plenty enough to give, be bountiful towards the Poor.

2. Boldness is dangerous, where the Spirits have not sufficient Strength.

3. I wish that your Deed may be answerable to (*suppetant*) your Words.

## 3. Sum cum multis aliis, &c.

**T**HE Verb *sum*, with many other (*as, do, tribuo, duco, habeo, verito, &c.*) may have two Dative Cases, one of the Person, another of the Thing; and if they be Active, they have an Accusative Case at the same Time.

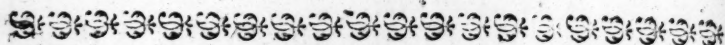
1. A

1. A truly religious, just, and charitable Man, is a Blessing to all *about him.*
2. Happy are the Parents who live so, as their Virtue may be a Pattern to their Children.
3. Fortune is ever assistant to Fortune.
4. Covetousness is a great Evil to Mankind.
5. Clemency is so to be tempered, as not to be our Destruction.
6. Cruelty is an Abomination to all, as Piety and Clemency are their Delight, (*amori.*)
7. That cannot but be of Service to my Enemies which is of Disservice to me.
8. I recommended nothing to you but what I thought to be for your Good, (*tibi esse saluti.*)
9. I see many Reasons to believe (*multa mihi veniunt in mentem*) that the Envy of your Adversaries will be an Honour to you.
10. In having run some Risque to serve a Friend, who is there that will blame you for it? (*id vitio vertet tibi.*)

4. Est ubi hic Dativus, &c.

THESE three Datives, tibi, sibi and mihi, are sometimes added by Way of Elegance in Expression, tho' the Sense may not require them.

1. I will do this Business effectually.
2. Dispatch this Business as soon as you can.
3. Nothing looks more silly (*nihil aspectu contemptius est*) than a crafty Knave outwitted, and beaten (*ingenio superatus et confossus*) at his own Weapon.



#### IV. *Verbs governing an Accusative Case.*

##### Verba Transitiva, &c.

**V**ERBS transitive (so called, because their Action passeth forth on some Person or Thing) whether they be Active, Deponent, or Common, require an Accusative of the Person, or Thing, on whom, or on which, the Action is transferred: or, of that Word which answers to the Question, whom, or what? as, Te amo. Deum venerare. Juvat me.

1. Many know not the Force of Virtue; they only usurp the Name, but are Strangers to her Influence.

2. Wretched Poverty hath nothing harder in itself, than that it makes Men ridiculous.

3. Adversity makes a Man great, as Prosperity makes him happy.

4. Friendship is not the Result of (consequent) Utility, but Utility is the Result of Friendship.

5. Friendship makes Prosperity more splendid, and Adversity lighter by partaking in it.

6. Nothing is more becoming, than in every Respect to maintain Constancy.

7. We can by no means keep up the Pleasure of Life firm and lasting; nor maintain Friendship itself, unless we love our Friends as ourselves.

8. Covetousness and the Love of Money subvert Probity, Fidelity, and all the good Arts.

9. Contumely



9. Contumely *hath* a certain *Sting*, which prudent and good Men can hardly bear.

10. Virtue alone *affords* perpetual Joy and Security

11. Brave Men are wont *to follow* not so much the Reward of good Deeds, as the good Deeds themselves.

12. They are very happy, who *hold* such a Course of Life, as to live in Business without Danger, and in Retirement with Dignity.

13. They are greatly mistaken, who at the same Time *expect* two very different Things, the Pleasure of Idleness, and the Rewards of Virtue.

14. Tho' every Thing else is lost, yet Virtue seems able *to support* herself.

15. They are not truly good, who do not *detest* the Bad.

16. A Father cannot *leave* a more noble Monument behind him than a Son, the Image of his Virtue, Constancy, and Piety.

17. They who *do* an Injury, are more unhappy than they who *suffer* it.

18. Whoever *commends* the Conquered, extols the Glory of the Conqueror.

19. Fortune generally *spoils* the natural disposition of Men.

20. Nothing is so generous, so noble, so munificent, as to relieve the Poor, *raise up* the Afflicted, *instruct* the Ignorant, and *deliver* the Oppressed.

Verba neutra, &c.

VERBS (*intransitive*, or) Neuter, may have an Accusative after them of their own Signification;

tion; that is, when the Verb, and Substantive following the Verb, relate to one another in Signification; as *servire servitutum*.

1. There are some, who in their Greatness are ever complaining: *what a Life they live!*

2. I will make you remember it as long as you live.

3. Must I then *serve* an eternal Slavery?

*Sunt quæ figuratè, &c.*

**T**HERE are some Verbs Neuter that figuratively (i. e. by Enallage, Synecdoche, or an Ellipsis) have an Accusative Case after them; quod, ad, quoad, or the like, being understood.

1. Go farther off, you *smell of Onions*.—All Men cannot *smell of exotic Ointments*, if you do.

2. He that cannot resolve to live a Saint (*se sanctum esse victurum*) will scarce ever die a Martyr.

*Verba rogandi et docendi, &c.*

**V**ERBS of asking (*as, rogo, posco, flagito, oro, obsecro*) Of teaching (*as, doceo, edoceo, dedoceo, erudio, &c.*) Of cloathing (*as, induo*) Of concealing (*as, celo*) also of admonishing, and exhorting, govern two Accusatives, one of the Person, and another of the Thing asked, &c.

I. ASK-

I. ASKING.

1. I earnestly *entreat this Favour of you* in my own Right.

2. If I answer you *what you asked me*, how can you call it trifling?

3. I desire we may be Friends; *I demand Peace of you.*

2. TEACHING.

1. It is a tiresome Task *to teach Children their Letters (elementa)* and much more difficult *to unteach them any bad Habit.*

2. Leisure *teaches young Men all Manner of Evil.*

3. How much do we owe to those who *teach us all the good Arts*, that render Life pleasant and honourable?

3. CLOATHING.

1. He *put on himself a Scarlet Robe*, which flowed down to the Ground.

4. CONCEALING.

1. You was ill advised, when you *concealed your Misfortune from me* and your Father.

5. ADMONISHING and EXHORTING.

1. We should have forgot that Affair, if the Place had not *reminded us of it.*

K 3

2. *This*

2. *This too I advise you, that you affect not to be particular, either in your Dress, or Manner of Life; like those (eorem more) who seek not any real Profit, but only to be taken Notice of (conspici.)*

### Hujusmodi verba, &c.

**V**ERBS of this Sort, even in their Passive Voice, have an Accusative Case after them.

1. The Poor were so distressed, that the Farmers were required to produce their Corn (*agitarentur frumentum*) at such a Price.

2. *He was clothed in a Vest embroidered with Gold.*

### Nomina Appellativa, &c.

**N**OUNS Appellative, i. e. common Names of Places; as, Town, School, Church, commonly take a Preposition before them, when they come after Verbs that signify Motion.

1. On a certain Day of the Year, at Six o'Clock we go to School, and at Eleven we go from School to Church.

2. From Scotland we came to the Town of Berwick, and so into England.

3. How unfortunate was it for me, said the Parasite, to go to the Forum to-day! for I have lost my Dinner.



V. *Verbs governing an Ablative Case.*

Quodvis verbum admittit, &c.

*ALL Manner of Verbs admit an Ablative Case of the Word which signifies the Instrument, Cause, or Manner, by which a Thing is done: The Sign is by, or with, or for, not expressed by a Preposition.*

1. A Man must not *give with his Hand*, and *deny with his Looks*; he doubles the Gift (*bis dat*) who gives quickly and willingly.

2. He is blind who cannot *see with the Eyes* of his Understanding.

3. Treasures ill-gotten, are like Heaps of Chaff, or Clouds of Smoak, soon *dissipated before the Wind*, (*quo ventis mox differuntur.*)

4. He that rebuketh a Man, shall at last find more Favour, than he that *flattereth with his Tongue*.

5. As Iron is *consumed with Rust*, so pines away the envious Man *by his own Vice*.

6. It is not easy to distinguish true Love from false, unless some Incident happen of Danger and Distress; *whereby* it may be *tried* and known, as Gold is *tried by the Furnace*, (*igne.*)

7. Virtue is *incited by Rewards*, but the Idle are *excited by Ignominy*.

8. We often see those *overcome by Shame*, whom no other Reason could prevail upon.

9. Many, *allured by the Hope* of a greater Good, have lost the present.

10. *By*



10. By Study and Literature, Prosperity is adorned, and Adversity assisted.

11. The Leaves of tall Trees shake at every Breath, (*nullo non flamine moventur.*)

12. Happy is the Man, who can rejoice in the Prosperity of his Neighbour.

13. Mischief is their Business, (*in maleficio occupantur*) and they pursue it with restless Diligence.

14. The first Part of our Life knows not itself; the Middle is overwhelmed with Cares; and the last oppressed with old Age.

15. We have many Things to do, let us dispatch them in due Order (*conficiamus juxta deinceps ordine*) or else we shall do none well, and to our Content (*ex animi sententia.*)

16. Friendship is not pure, but where a Friend is beloved with the whole Heart.

17. Some Men will effect the same Thing, which others only endeavour at, with greater Facility, and less Noise.

18. There is nothing which may not be performed by a sincere and zealous Affection.

19. A wise Man overcomes Fortune by Virtue.

20. To cover Folly by Silence, is some Part of Wisdom.

### Quibusdam verbis, &c.

SOME Verbs, signifying to buy, sell, cost, hire, redeem, &c. govern an Ablative Case of the Noun signifying the Price, Rate, or Value. The Sign is usually for, in, or at; and sometimes with.

1. *I buy not Hope with good Money.*
2. *I would not buy your Life at a worm-eaten (vitiosâ) Nut.*
3. *Nothing is so dear bought, as that which is bought by Intreaties.*
4. *This Jar of Honey is valued at two Hundred and forty Pence.*

Vili, paulo, minimo, &c.

**THESE** Words, vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, and the like, after Verbs of buying, selling, &c. are often put in the Ablative Case, without the Substantive pretio, which is understood.

1. *Oftentimes, through the Necessity of the Seller, rich Commodities are bought for very little.*
2. *There are a thousand Things of great Moment, that cost but little.*
3. *What can that Horse be bought for at the lowest Price? Twenty Pounds.*
4. *Liberty is well bought at a great Price, nor is it preserved without Trouble.*
5. *If you value Liberty, as you ought, at a great Rate, you will esteem all other Things in a low Degree.*
6. *This House will cost me little more than half (propè dimidio minori) of what the other did; Provided I get in a certain Debt, I will buy it at any Rate; if not, I cannot buy it at a small one.*

## AN EXCEPTION.

Excipiuntur hi Genitivi, &amp;c.

**T**HESE Genitives, tanti, quanti, pluris, &c. (in English, for so much, for how much, for more, for less, for just so much, for the same, for how much soever, for as much as you please, &c.) without their Substantive pretii, which is understood, are excepted from the foregoing Rule.

1. There are no Studies of such Consequence, as that the Duties of Friendship should be deserted for them.

2. They are not brave, who at any Rate despise Death; but they who set so high a Price on Virtue, as for the Sake of this to neglect Life.

3. I would have you appear as great to yourself, as to others, when you become conscious of your own Abilities.

4. One Eye-witness is worth more than ten that go by hear-say, (*decem auriti.*)

5. Public Good is by every one to be valued at more than private.

6. Old Age, especially honourable old Age, has in it an Authority of more Value than all the Pleasures Youth can enjoy.

7. As to Virtues, we must value Prudence at an high Rate, cordially embrace Friendship, love Temperance, and, if possible, more strictly adhere to Justice than to any of the rest.

8. No Institution or Counsel is of great Value, unless the End pursued be useful.

Flocci,

Flocci, nauci, nihili, &c.

**T**HESE Words flocci, nauci, nihili, pili, &c. are particularly added to the Verbs æstimo, pendo, facio, &c.

1. *I value him not a Rush*, who is not a Friend to every body.

2. That which a Fool sets an high Value upon, (*magno pretio indicat*) a wise Man seldom *thinks worth a Straw*.

3. He that in dangerous (*duris*) Times wants Courage, will not be (*futurus erit*) a Commander *worth a Nut-shell*.

4. He is a Servant *good for nothing*, who is unmindful of his Duty, unless he be continually reminded of it.

5. None *will care a Pin for Threats*, that can only bark and not bite.

6. I do not *value his Wisdom a Hair*, who is not wise for himself.

7. *I care not a Straw* for him, who *values me not this*.

Verba abundandi, &c.

**V**ERBS of abounding, filling, loading, and the Contraries of these, of wanting, emptying, unloading, or discharging, govern an Ablative Case; besides which, they have an Accusative of the Thing, or Person filled, emptied, &c.

I. ABOUNDING.

## I. ABOUNDING.

1. He declares himself to be a great man, and *to abound with Prudence*, who is not so soon provoked to Anger, by Reproaches or ill Usage.

2. He was so unhappy, that tho' he *flowed with Wealth* and Honour, he could not be contented.

## 2. WANTING.

1. No Day *is without its Trouble*.

2. *To be without Fault* is the greatest Comfort.

3. Greatness of Mind, if *it is without Justice*, is in fault, for nothing is honourable that *is without Justice*.

4. Virtue *wants not Praise* of Men, for it carries its own Glory and Praise with it.

5. Tho' you *want not Judgment*, or rather *abound with it*, yet at this Juncture I cannot but offer you my Advice.

6. He in vain gets Riches, who *is without the Goods* of the Mind.

7. Among Friends Admonition should be *free from Bitterness*, and Reproof *from Disrespect*.

8. Every Admonition and Reproof ought to be *free from Contumely*.

9. What is fit and right *needs not a prolix Oration*: For Truth *wants not many Words*; and we better remember what is contained in a few.

10. *They are without Fear*, who have not offended; but Punishment is ever before the Eyes of those who have committed Sin.

II. We



11. We must *be free* not only *from* every Crime, but even from the Suspicion of any Crime whatever.

12. He who takes upon him to judge of, and accuse others, ought himself *to be without Fault*.

### 3. FILLING.

1. The Sun is fixed in the Centre of the Universe, the Soul and Guide of the World; and so immense is his Bulk, that he illuminates, and fills all Things *with his Light*.

2. The Providence of God hath filled the World *with all good Things*.

3. The Farmer must *fatten* his Field *with Dung*, (*Saturare pingui fimo*) if he expects a Crop.

4. It is Impossible *to cloy* the Mind of a covetous Man *with Money*.

### 4. EMPTYING.

1. Philosophy roots out all Troubles from the Mind, *frees it from Desires*, and drives away Fears.

2. Your Friends are within; go in, satisfy them, and *clear yourself of this Business*.

### 5. LOADING.

1. With what *Falshoods* have these worthless (*levissimi*) Informers *charged* you? But I gave no Credit to their Calumnies.

2. I cannot but own, that *I am filled* (*me cumulari*) *with the highest Joy*, in that the Opinion of Men admits me to share in your Praises.

L

### 6. UNLOAD-

## 6. UNLOADING, or DISCHARGING.

1. It is necessary for a Man, who *robs* his Companion of his Reputation and Fortune, to confess himself a perfidious Villain.

2. Let us never embrace that System of Philosophy, which confounds Truth with Falshood, *strips* us of Judgment, *deprives* us of Assent, and *robs* us of all our Senses.

## Ex quibus quædam, &amp;c.

**SOME** Verbs however of these six significations, govern a Genitive Case.

1. The highest Character of a Man, is to abound in Piety, without Superstition.

2. These Things make me sick (*me saturant*) of Life.

3. I want your Advice. Direct me what you think is best to be done in this Affair.

4. In conferring or requiting a Kindness, our chief Duty is to help him first, who most wants our Help.

## Fungor, fruor, utor, &amp;c.

**THESE** eight Verbs, fungor, fruor, utor (*with their Compounds* perfungor, perfruor, abutor) also, vescor, muto, dignor, communico, supersedeo, govern an Ablative Case.

1. Fungor.

1. who  
Fear  
2.  
painfu  
3.  
last O  
4.  
highest  
is now  
5.  
accoun  
now p

1. I  
2. I  
of oth  
3. I  
of Lig  
4. I  
Feing  
Action  
World  
5. A  
we left  
Plasur  
6. I  
and all

i. Fungor.

1. *He discharges his Duty* more commendably, who does it from Inclination, rather than from Fear of Evil.

2. A good Man *does his Duty*, tho' it be most painful and hazardous to him.

3. He came just Time enough *to perform the last Office* for his Friend.

4. That Dignity, when *I had discharged the highest Honours* and greatest Labours in the State, is now lost.

5. This grieves me, that the Man who was accounted one of the best of Citizens, should now *perform the Part* of a bad Man.

2. Fruor.

1. It is Wisdom *to enjoy Things present*.

2. He is a Savage, who *enjoys the Punishment* of others.

3. How many are there, who *enjoy the Comfort of Light*, and do not deserve it!

4. He alone seems to me to live, and *enjoy his Being (frui animâ)* who, intent upon some great Action, insures to himself Reputation in the World.

5. As soon as the Weather began to be mild we left the City, that we might *enjoy the sweet Pleasure (amœnitate)* of the Country.

6. It is a blessed Thing to rejoice in Virtue; and all wise Men *enjoy (perfruantur)* this Pleasure.

7. To all who preserve, or assist their Country, or encrease her Glory, a certain Place is assigned in Heaven, where *they enjoy an Eternity of Happiness.*

### 3. Utor.

1. This is true; that as every one *useth Fortune*, so will he excel; and from hence we all pronounce him a Man.

2. He is a great Man, who *useth Earthen Vessels* as contentedly as if they were Silver; nor is he less, who *useth Silver* as Earthen Vessels.

3. I think them wise, who *use old Wine*, and go to see old Plays.

4. *To use the Affections* well is Virtue; *to abuse them* is Vice.

5. We may *use the Goods* of Fortune, but not trust in them.

6. We may *use the World*, but not enjoy it.

7. All good Things from without, and which happen to Mortals by Accident, are not therefore commended, because a Man possesseth them; but because he *useth them* discreetly and honourably.

8. It is the Duty of the Mind *to make use of Reason.*

9. We cannot *make a right Use of the Mind*, when we are crammed with much Meat and Drink.

### 4. Vescor.

1. Is my Friend living? Does he still feed on *etherial Air.*

2. Without

2. Without some grains (*sine ullâ part'culâ*) of Honesty, even they, *whose Food is Cheating and Villainy*, could not live.

5. Muto.

1. What can be more infamous, than for Order *to be changed into Confusion*, and Liberty into Slavery.

2. It is no small Praise of Servants, not to be willing to run away, if it was in their Power; but to be unwilling *to change* a tyrannical Servitude for Liberty, shews a servile Mind.

3. Now is the Time for Bravery; for none but a Victor can *change War into Peace*.

6. Dignor.

1. There is no Nature which has not in its kind many Things, which, however unlike in themselves, *are thought worthy of like Praise*.

2. He so behaved himself in the Commonwealth, that he *was deemed worthy of the greatest Honours*.

7. Communico.

1. Come as often as you please, *I shall make you welcome to my Table*.

2. He even refused *to partake of the Glory of the Victory with any other*.



## 8. Superfedeo.

1. *Spare those Words*, for nothing can be more disagreeable to me.

Mereor cum adverbiiis, &c.

**T**HE Verb mereor to deserve, joined with the Adverb, benè, male, melius, pejus, optime, pessimè, will have an Ablative Case after it, with the Preposition de.

1. To deserve well of our Country, to be esteemed, honoured, and beloved, is a glorious Thing; but to be feared and hated, is infamous and detestable.

2. It is the Part of a great Mind, not to be deterred by Ingratitude, from the Desire of deserving well of all Men.

3. In nothing hath Nature more obliged us, than in that (*nullo nomine melius de nobis meretur natura, quàm quia*) whatever is necessarily wanted or desired, it is accepted without Disdain.

4. None can deserve worse of their Country, than they, who abusing their Liberty, endeavour to spread Discontent and groundless Jealousies among the People.

Quædam accipiendi, distandi, &c.

**V**ERBS signifying to receive or to be distant, or to take away, are som times joined with a Dative Case.

1. I

1. I desire you to treat my Friend as *you promised me you would* (*ut mihi coram recipisti*) when we met last.

2. Praise not thyself, which is both indecent and impudent ; but take care to do praise-worthy Things, which *will force* (*exprimet*) Commendation even from Strangers.

3. The Delay of that which a Man eagerly expects, is such an Affliction, that it *differs* little from a lingering *Disease*.

4. My talk and Way is very different from them.

5. He not only *disagrees with others*, but with himself.

6. Let not your Life *disagree with your Words*.

7. They trifle, who desire me to take away a Lamb from a Wolf.

8. Fortune can neither give nor take from any one Probity, Industry, and other good Arts.

9. Men are apt to detract from those whom they see rising above them.

10. It is not lawful for a Man to take from one (*detrahere alicui*) what he may give to another.

11. I have often heard say, that Time cures Men of their Trouble.

12. It is as improper to sing pleasant Songs to a Man full of Grief, as to take away his Garment from him in cold Weather.

Quibuscumque verbis additur Ablativus, &c.

**T**O some Verbs is added an Ablative Case taken Absolutely (i. e. neither governing, nor governed of a Verb, but independent, and not joined to another Part

*Part of a Sentence, by of, or from, &c.) And this Ablative Case (of two Nouns together, or a Noun or Pronoun, with a Participle expressed or understood) may be resolved by any of these Words, dum, cum, quando, &c. as Imperante Augusto, i. e. dum Augustus imperavit; so Saturno Rege, i. e. Regnante, or dum regnavit saturnus. Me duce, i. e. Me ducente, or si dux ego fuero.—The common Signs in English, before the Substantive or Participle, are having, being, after, either expressed or understood.*

1. *Nature our Guide, we cannot err.*
2. *Without a Genius, our Labour is but in vain.*
3. *Such Riches are to be sought, which, when the Ship is broken, can swim with the Owner.*
4. *When Friendship is established, and Fidelity has been tried, the Commemoration of good Offices is unnecessary.*
5. *The Faculties of the Soul being taken away, what Difference is there, (I do not say between a Beast and a Man, but) between a Man and a Stone, or a Tree, or a Thing of the like kind!*
6. *He is an excellent Pattern for a good Servant, who looks to, orders, and diligently takes care of his Master's Business in his Absence.*
7. *Laws were made on two Accounts, as well that it may be lawful for no one to do an unjust Thing, as, that they who have transgressed, being punished (supplicio affectis) others may become better.*
8. *Friendship being taken away, there can be no Pleasure in Life.*
9. *They who are Friends for the Sake of Advantage*

vantage only, quit their Friendship *when the Hope of Profit is removed.*

10. Tears are very excusable, (*lacrymis ignosci potest*) if they run not down immoderately, and we endeavour to suppress them; our Eyes ought not to be dry, *upon the Loss of a Friend*, nor yet to stream; we may weep, but we must not bewail, (*sed non plorandum.*)

11. *When Pleasure reigns*, the greatest Virtues are disregarded, (*jacent.*)

12. As that which is disgraceful, cannot be rendered honest, so whatever is not virtuous can never be rendered profitable, *in Contradiction and Opposition to Nature.*

13. Arts and Precepts avail nothing without (*nisi*) *Nature assisting.*

14. Wisdom alone can drive Sorrow from our Minds, and free us from all Fear; *by whose Instruction (quâ preceptrice)* we may live in Tranquillity, *every ardent Desire (omnium cupiditatum ardore) being suppressed.*

15. They are not wretched, to whom, undeservedly, and *their Innocence still safe*, some Misfortune happens.

Verbis quibusdam additur, &c.

TO some Words is added an Ablative Case of the Part, (i. e. *when the Word expresseth Part, or Parts of a Thing*) as, *ægrotat animo*: And sometimes an Accusative (by the Figure Synecdoche) as, *candet dentes*. The Sign is in, or as to.

1. With

1. *With an Ablative.*

1. It is better once to resolve, than always to be in *Suspence* in our *Mind*, vexed and tormented in our *Thoughts*.

2. *With an Accusative.*

1. He is a wise Man, who in all Things follows Reason for his Guide.

2. Tell me *wherein* I have done amiss, and for the future I will be more careful.

Quædam usurpantur, &c.

SOME Verbs are also used with a Genitive Case.

1. The Misbehaviour of my Son torments me to the very Soul.

2. Why do you so torment him who never deserved ill of you?

3. I will go in and comfort him, that he may not so rack his Soul.

4. You act very absurdly, thus to torment yourself.

5. I am in great Doubt (*pendeo animi*) what this Business can be.

Construction



*Construction of Verbs Passive.*

Passivis additur Ablativus, &c.

**T**O Verbs passive is joined an Ablative Case of the Person, Agent or Doer; with the Preposition a, or ab—And sometimes a Dative Case.

Note, The same Ablative or Dative will be the Nominative Case to the Verb, if it be made by the Active Voice; as in the Examples given; Laudatur ab his, culpatur ab illis, i. e. hi laudant, illi culpant.

1. *With an Ablative Case.*

1. It is equal Praise, to be praised by one who is praised himself, and to be scandalized by the Scandalous, (*improbis.*)
2. He must fear many, who by many is feared.
3. Men are apt to be led by Report, and the Opinion of People, and to think that is honourable, which is by most commended.
4. The only Way to Honour and Dignity, is to be praised and beloved by good and wise Men.
5. Virtue is honourable without being ennobled, and is commendable in itself, tho' it were received by none.

2. *With*

2. *With a Dative Case.*

1. The same Man, who in his Prosperity was surrounded with a Troop of Attendants, is taken notice of (*noscitur*) by no one in Adversity.

2. A Man, that applies himself to Study and Labour, is insensible (*in studiis laborisque viventi non intelligitur*) when Years creep upon him.

*Cæteri casus manent, &c.*

**A**L L other Cases (except the transitive) are the same after a Verb Passive, which the Active requires—Or in other Words, The Case which a Verb Active governs, as Active, never continues in the Passive; the rest do; for tho' you may say, *Accusatur servum*, you cannot say, *Accusatur servum*.

1. When they came before a Magistrate, the Servant only was accused of Theft.

2. How much is Virtue to be esteemed!

3. He was first asked his Opinion: and it was not only approved of by the Senate, but the greatest Thanks were given to him.

*Vapulo, veneo, liceo, &c.*

**T**H E Neuter-Passive Verbs, *vapulo, veneo, liceo, exulo, fio*, have a Passive Construction, i. e. have an Ablative, or a Dative Case of the Agent or Doer after them, like Verbs Passive.

1. If he dares to touch me in his Passion, in his Passion he *shall be beaten by me.*
2. He produced Witnesses, who saw it, to prove that *he was beaten by him* with the Palms of his Hands, and with Scourges.
3. A Pound of the Purple *was sold for an hundred Pence.*
4. The Book, tho' well executed, *was prized at a low Value.*
5. Perfidy, Bribery, and Covetousness, were *banished by him out of the City.*
6. The greatest and most unworthy Slaughter of the Citizens, *was made by him* at that Time.



*Construction of Verbs of the Infinitive Mood.*

Verbis quibusdam, &c.

**T**HE Infinitive Mood is set after some Verbs, Participles, and Adjectives; and poetically after Substantives.

Note, *When two Verbs come together, without a Nominative Case between them; the latter Verb (whether it has the Sign of the Active Voice to, or of the Passive to be, or not) shall be the Infinitive Mood.*

## I. VERBS.

1. He that *knows not how to be silent, knows not how to speak.*

2. As a field, however good the Soil, *cannot be fruitful without Culture*; so neither can the Mind *without Learning.*

3. All *Resentment ought to end in Death, but not Friendship.*

4. The loss of Money *may easily be repaired* but Reputation once lost *can scarce ever be recovered.*

5. Far be it from us to despise the Poor; for Poverty itself is a sufficient Burthen on those who *study to live by honest Labour and Industry, and who had rather buy than beg.*

6. We must *resolve to go on* and do our Endeavour, for *the being willing to proceed, (velle proficere)* is a great Part of the Way, (*profectus.*)

7. When *we begin to think, and to perceive* who we are, and in what Properties we differ from other Creatures, then it is that we *begin to follow* those Things for which we were born.

8. The excellent perfection of the Mind so far excels the Body, that the Difference (*quid intersit*) *can scarce be imagined.*

9. So great is the Force of Virtue, that a Man *can never be good, and not happy*: Virtue is in itself commendable, and without it nothing *can be commended.*

10. *It behoves us to bear whatever he is pleased to do, whose Power can do more.*

11. If some Things seem obscure, *you ought to remember, that no Art or Science can be rendered intelligible*

*intelligible (percipi posse)* without a Master, and without some Practice.

12. A good Man will *dread*, not only *to do*, but even *to think* any Thing, which *he is afraid* to declare.

13. *It may happen* that a Man may think justly, and yet not *be able to speak* politely.

14. We *cannot* by any Means *keep* the Joy of Life firm and lasting without a Friend, nor *maintain* even Friendship itself, unless we love our Friends as ourselves.

2. PARTICIPLES.

1. Nothing can be more absurd, than an old Man *beginning to live*.

2. He is truly worthy of Praise, who is *ready* not only *to serve*, but to die for his Country.

3. ADJECTIVES.

1. It is *sweet to remember* what was hard to be endured.

2. It is not *easy to fly* without Wings.

3. *It is difficult to have* all Men our Friends; is enough to have no Enemies.

4. It is *royal*, when you have done well, *to hear* yourself ill spoken of, (*malè audire.*)

5. It is *better to grant* what is doubtful, than *impudently to deny* it.

6. It is never *profitable to commit Sin*, because it is always disgraceful; and, because Honesty is always commendable, it is always profitable.



7. It is a pleasure (*bellum est*) freely to despise some Persons, and not to cringe to (*servire*) all alike.

8. 'Tis hard to change the Mind of Man, and root out on a Sudden, what is planted in the Morals.

9. We must take care not to lend an Ear to Flatterers, nor be imposed upon by Adulation, in which it is easy to be deceived.

#### 4. N O U N S.

1. Now is the Time to plough, and to sow Linseed, while the Globe is dry and the Sky loureth.

Ponitur interdum sola, &c.

Sometimes Verbs of the Infinitive Mood are put alone by themselves, without a principal Verb, something being understood by the Figure Ellipsis; either with, or without a Question: I. With a Question, when Indignation is expressed, in which Case it is more lively and natural to speak abruptly than at full length; as, *Hæccine fieri flagitia!* where *æquum est*, *par est*, *oportet*, or some such Words are understood: II. Without a Question, when an Author in a Narration omits the principal Verb for brevity's Sake, as, *Spargere voces in vulgum; in which Case, coepit, instituit, aggressus est, are understood.*

1. That there should be such boundless Desires in that little Creature called Man! That he should do so great Things!

2. This

2. This was his Way of Life; he still bore with, and gave Way to all Men.



*Construction of Gerunds and Supines.*

Gerundia et Supina, &c.

GERUNDS and Supines govern such Cases, as do the Verbs themselves from whence they are formed.

I. GERUNDS.

1. A religious Care to please God in all Things, gives a Man the firmest Resolution, and the strongest Confidence of Security and Protection in all Dangers.

2. The Pleasure there is in Friendship and Familiarities, we rather learn from the Wanting them, than by enjoying them.

3. Men in nothing approach nearer to the Gods, than in giving Happiness to their Fellow Creatures.

4. To preserve Health, we must use moderate Exercise, and so much Meat and Drink as may repair the Strength, and not oppress it.

## 2. SUPINES.

1. There are some who come not so much *to see a Play*, as to be seen themselves.

2. We had much Company at our House (*apud nos*) last Week; they came *to hunt* the long-ear'd Hares, and *transfix* with their Arrows the timorous Doe.

Gerundia in *di*, &c.

**GERUNDS** in *di* have the same Construction with the Genitive Cases, and are used when the English of the Infinitive Mood comes after the Substantives, *studium, causa, tempus, gratia, otium, occasio, libido, spes, opportunitas, voluntas, modus, ratio, satietas, potestas, licentia, vis, amor, locus, &c.* They are also used after certain Adjectives, particularly those six Sorts of Adjectives, that govern a Genitive Case, by the Rule *Adjectiva quæ desiderium, &c.*

## I. SUBSTANTIVES.

1. He that lays hold on all Occasions to exercise Justice and Mercy, out of a Desire to do Good, will lead a most happy Life.

2. Youth is the Time for Learning: an old Man at his A, B, C, (*senex elementarius*) is a ridiculous Sight.

3. Some think it an excellent Thing to be never silent, though it is a certain Sign of Foolishness; as on the other Hand, Silence, when it is not a proper Time to speak, is a Sign of Prudence.

4. All

4. All the *Means of living* well, are placed in Virtue; because Virtue alone is in our own Power; all Things, beside her, are subject to the Government of Fortune.

5. Not only the Man who hath received a Favour ought to be grateful, but he who *has had the Offer of one*, (*cui fuit potestas accipiendi*.)

6. Impunity is the greatest *Encouragement to Sin*: And *the Habit of Sinning* removes all Doubt.

7. *The Humour (libido) of deriding* all Things, springs from Pride and a Conceit of our own Wit, than which nothing makes a Man more ridiculous.

8. As Medicine is the Art of Curing, and as Piloting (*gubernatio*) is that of Sailing, so Prudence is the Art of *Living*.

9. There is no *End of investigating* Truth untill you find it; and *the being tired with seeking* (*defatigatio quærendi*) is scandalous, when that which is sought is most desirable.

2. ADJECTIVES.

1. It is absurd to play with him, (*frustra cum illo luditur*) who is *sure of winning*.

2. How despicable is the Man, who is *more desirous of getting Money*, than of *acting rightly*?

3. He that *disdains*, on the Account of his Riches, to *yield to those who are capable of instructing him*, will always be a Blockhead.

4. It is no uncommon Thing to meet with a Man who is *rude of Speech*, but a *great Master of Writing*.

Gerundia

Gerundia in *do*, &c.

**GERUNDS** in *do* are used after Verbs in the Manner of an Ablative Case, with or without a Preposition: Also Gerunds in *dum*, have the same Construction as the Accusative Case, and take the Prepositions, *ad*, *ob*, *propter*, *inter*, *ante*, before them.

1. Gerunds in *do*, with a Preposition.

1 Shame best keeps a tender Age *from sinning*; which is always present where any one reverences himself.

2. Wicked Men when they have done an Injury, laugh at those who talk to them *of making Satisfaction*.

3. It is doubtful, whether his great Reputation sprung *from acting* in the Field, or *giving Counsel* in the Cabinet.

4. They who affirm that old Men are improper for managing Business, (*qui de re gerenda versari negant senectutem*) argue as abruptly as if one should say, that *in Sailing*, the Pilot of a Ship, does nothing.

5. Above all Things, *in punishing*, Passion is to be restrained.

6. As it becomes a Man to be free *in bestowing*, he ought likewise not to be too rigorous (*acerbum*) *in demanding*.

7. As we ought to pardon a Man *for hurting* us undesignedly; so we are not obliged to thank him, *for doing good*, if of Necessity and without Intention.

## 2. Gerunds



2. *Gerunds in do without a Preposition.*

1. Deceive not thy Friend, *by promising* much, and then *performing* little or nothing.
2. Many have wasted their Estates *by being* inconsiderably *bountiful*.
3. Strife and Anger are better ended by soft Words and Kindness, than *by resisting*.
4. The Chain of Community among Men is formed by Speech and Reason, which *by teaching, learning, communicating, debating, and judging,* conciliate Men together.
5. The Mind of Man is nourished *by reading* and reflection.
6. Those Appetites that rove too far, and exult, either *in Desire or Aversion, (fugiendo)* are not sufficiently restrained by Reason.

3. *Gerunds in dum with a Preposition.*

1. We are prone by Nature, not only *to learn,* but *to teach*.
2. Nature and Genius are the greatest Helps *to learning*.
3. In the Things themselves which are learned, and known, there are inducements, by which we are incited *to learn and know them*.
4. Sometimes *to honour* a Man more than is just, is *to provoke* others *to deserve well*.
5. Prosperity is apt *to hide* and conceal the Vices of Men, but when Adversity comes, then are they discover'd and known to all Men.
6. As there is great Variety in our Persons,  
some

some are swift in running, (*valent celeritate*) others strong for wrestling; some have (*est quibusdam*) a Dignity, and others a Sweetness (*venustas*) of Aspect; so is there still a greater Variety in our Minds.

7. Serpents creep, Ducks swim, Merlins fly, Bulls push with their Horns, Scorpions sting; and thus to every Animal Nature is their Guide how to live.

8. I could not but be angry with him, for contradicting me, when what I said was true.

9. Having got a Plank in the Wreck, he resigned it to save his Friend.

10. Before we judge, we ought to deliberate; and to think before we speak.

### Cum significatur Necessitas, &c.

**A** Gerund in dum, without a Preposition, and joined with the Verb est, and implying some Necessity, or Duty to do a Thing, may have both the Active and Passive Construction of the Verb from whence it is derived—And the Person which in English seems to be the Nominative Case, is put in the Dative; as, He must be watchful, *Vigilandum ei*, But this Dative is always expressed.

1. As all things that are excellent are difficult to be attained; we must labour, if we would acquire Knowledge.

2. If any Thing be spoken more freely in Conversation (*in convivio*) it must not be divulg'd.

3. Great Things must be judged of by great Minds;

Minds; otherwise the Fault will seem to lie in the Things, which really is our own.

4. *We must principally take Care* to avoid the Love of Money; for nothing shews a mean and narrow Spirit more than Avarice.

5. *We must remember*, that Justice is to be observed, even to the lowest of Mankind.

6. *We must never*, by avoiding Danger, *subject ourselves*, (*nunquam committendum est*) to be thought irresolute and cowardly; but at the same Time, *we must take care* not to expose ourselves to Danger wantonly, (*sine causâ*) than which nothing can be more stupid.

7. *It must be understood*, that where there is Wickedness there can be no Utility.

8. In all Transactions, *we must be sure*, that what seems profitable be not disgraceful; and if it be disgraceful, not to think it profitable.

Vertuntur etiam Gerundia, &c.

**G**ERUNDS also are often elegantly turned into Nouns Adjective (or Gerundives in *dus*), and then they agree in Case, Gender, and Number with the Word that they govern as Gerunds. For Example, The Glory of making Honey; here if you use the Gerund it would be, Generandi mel; but if the (Gerundive) Adjective; it must be, Generandi mellis; so, in the Rule, the Gerund would be, Ad accusandum homines; but being rendered by the Adjective, it is, Ad accusandos homines.

Note, The Gerund in *di* passes into a Genitive; the Gerund in *do* into a Dative or Ablative; and the Gerund in *dum* into an Accusative.

I. With

1. *With a Genitive.*

1. Prudence is the Knowledge of things to be sought after.

2. Do you ask, what makes us forget a Benefit received; the Desire of one to be received.

3. There are two Kinds of Generosity, the one of conferring a Benefit, the other of repaying.

4. The Means of revenging an Injury, are easier than of repaying a Kindness.

5. The Necessity of bearing our Condition reminds us that we are Men, and restrains us from rebelling against the Will of God.

6. In our early Youth, (*ineunte adolescentiâ*) while we are incapable of reasoning, every one chuses to himself that Station of Life (*rationem vitæ degendæ*) which he has been most used to fancy.

2. *With a Dative.*

1. They are not fit to bear Rule, who know not how to obey the Laws and Magistrates.

3. *With an Ablative.*

1. Fortitude discovers itself in Toils and Dangers; Temperance, in neglecting Pleasures; Prudence, in the Choice of Good and Evil; and Justice, in giving every Man his own.

2. We are incited by Nature to be willing to do good to as many as we can; and especially by teaching, and forming them to the Purposes of Wisdom, (*rationibus prudentiæ tradendis.*)

3. Nothing

3. Nothing is more becoming, than *in all our Actions (in omni re gerenda)* to proceed with Constancy.

4. *In the Conduct of Life (in negotiis gerendis)* Facts are of more Consequence than Words.

5. Delight not *in telling incredible Things*.

6. 'Tis superfluous to spend your Time *in praising him*, whom all Men praise with one Mouth.

7. So sweet is Liberty, that Death is not to be shunned *in the Recovery of it*.

4. *With an Accusative Case.*

1. Philosophy is the Culture of the Mind, which plucks up Vice by the Roots, and prepares the Mind *for the receiving the good Seed*.

2. Of the two Virtues, 'Honesty and Wisdom, the former is the most powerful *in winning the Confidence of Mankind, (ad fidem faciendam hominibus.)*

3. *In chusing those Things* that are doubtful, we ought to apply to Men of Learning and Experience, and learn their Sense of every kind of Duty.

2. SUPINES.

Supinum in *um*, &c.

**T**HE Supine in *um* (or the first Supine) has an Active Signification, and is set before a Verb, or Participle, signifying Motion to a Place; i.e. when the English of the Infinitive Mood Active follows a Verb, Participle (or Gerund) that

N

*signifies*



*signifies Motion to a Place ; as, coming, going ; then, instead of the Infinitive Mood, you must use the Supine in um.*

1. *He went to play, when he was sent to fetch his Brother.*

2. *Such is the Good-nature of Parasites, they are used to deny no one who invites them to sup with him.*

### Supinum in u, &c.

**T**HE Supine in u (or, the latter Supine) has a Passive Signification, and is set after a Noun Adjective ; i. e. when the English of the Infinitive Mood Passive (to be) comes after a Noun Adjective, it may be made by the Supine in u.

1. *Since you command what is just, reasonable, and easy to be done, it would be a great Crime in me not to obey.*

2. *Many Things happen that are dreadful and hard to be borne ; but the same God who permits them, hath armed our Minds with Virtue and Patience.*

3. *Tho' it be painful to hear these Things, yet it is much more tolerable to hear, than to see them.*

4. *'Tis hard to say what Power Affability and Politeness in Conversation, have to win the Affections of Mankind.*

5. *It is strange Men will eat such Herbs as Beasts will not eat ; Herbs which are not only horrible (formidolosas) to eat, but in Sound, (dictu.)*

6. *He*

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Quæ autem durationem temporis, &c.

**BUT** Nouns that signify the Continuance of Time without Interruption; i. e. Nouns answering to the Question how long? are commonly put in the Accusative Case; governed of ad, per, or some other Preposition understood.

1. I was *two Days* at Paris, and I shall be *three* at London.

2. How old is your Son? *Twenty*. He lived with me at *Lincoln seven Years*; he was *Ten Years* at *Eton-School*; and has been *three Years* at *Cambridge*.

3. My Friend stayed with me but *one Hour*, when I was in Hopes he would have stayed a *Month*.

4. Look out in Time for a more constant Friend, for the Man you trust to will not continue long in the same Mind, (*non erit ætatem hoc animo.*)

Dicimus etiam, &c.

**EVERY** Example here is a different Rule for making Latin, shewing what Prepositions are used with Nouns of Time.

1. I hope you will come *at the Time* you write.

2. This is an excellent Book, if you will read it, I will lend it you *for a Month*.

3. *Within a few Days* I shall have finished my Task.

4. He

4. He rose *about the third Watch*, and went round the Camp.

5. It is dangerous to travel alone *by Night*.

6. *He was Thirty Years old* when he left Cambridge, having studied there *twelve Years*.

## II. PLACE.

Spatium loci, &c.

**NOUNS** signifying the Distance of one Place from another (or any Measure of the Length or Breadth of a Place) after a Verb, are put in the Accusative Case, and sometimes in the Ablative.

### 1. With an Accusative Case.

1. It does not behove any one, in his whole Life, to depart *a Nail's Breadth* (*transversum unguem*) from a pure Conscience.

2. We travelled *six Miles* an Hour, and reached our Inn before Sun-set.

3. Travelling in the Dark, he was within *a few Inches* of a Precipice, when his Horse started back, and saved him.

### 2. With an Ablative Case.

1. *London*, the chief City of England, is distant from *Exeter* *one hundred and seventy Miles*.

2. The Length of *Great Britain* exceeds the Breadth, *two hundred and forty Miles*.

## III. Names of PLACES.

Omne verbum admittit, &amp;c.

**E**VERY Verb admits a Genitive Case after it of the Name of any City, Town, or lesser Island, (as, Rome, London, Rhodes) in which a Thing is done; provided the Latin Name of the Place be of the first or second Declension, and of the singular Number; the Sign in, or at.

1. Nothing can be more disagreeable than to live in *London* the whole Summer.

2. I took care of (*mibi curæ fuerunt*) your Affairs at *Ephesus*.

Hi Genitivi, humi, domi, &amp;c.

**T**HESSE four Words, *humus, domus, militiæ, bellum*, are used in the Genitive Case, like proper Names of Towns and Cities. The Signs, on, in, or at.

*Note*, *Humi* may be governed of *solo* understood; *domi*, of *tecto*; *militiæ*, of *munere*; *belli* of *tempore*.

## 1. Humi.

1. The Ox received the Stroke, and trembling, fell lifeless on the Ground.

2. 'Tis dangerous to lie on the Ground, even in the Summer Time, when you are warm with Play.

2. Domi.



2. Domi.

1. He had *at Home* one that could instruct him, but his Friends preferred a public School.

2. I will hasten away; for tho' I am here, my Mind is *at Home*.

3. Men who are used to deceive *at Home*, are improper Persons to be trusted abroad.

4. There is no State of Life, either public or private, abroad or *at Home*, that is without its Duty.

3. Militiæ, Belli.

1. What Dangers will not a brave Man undergo, desirous of no other Reward, than being called a Conqueror *in Battle*.

Verum si Oppidi nomen, &c.

**B**UT if the Name of a City, or Town, shall be of the Plural Number only, or of the third Declension, it shall be put in the Ablative Case.

Note, This Rule is an Exception, or rather a Distinction of the foregoing, Omne verbum, &c. as Vixi Romæ et Venetiis, is an Example to both.

1. *At Athens* I met with several learned Men, in whose Friendship and Familiarity I thought myself very happy.

2. *Manlius Curius* offered me his House at *Patræ*.

3. As

3. As at *Rome* they chuse annually two Consuls, so at *Carthage* two Kings.

4. Old Age was no where held in greater Honour than at *Lacedæmon*.

5. It had been better for *Antiochus* to have contended for Empire, (*de summâ imperii dimicasse*) rather at *Tyber* than at *Thermopyæ*.

Verbis significantibus motum ad locum, &c.

**A**FTER Verbs signifying Motion to a Place, the Name of such Place, of what Declension or Number soever it be, is generally put in the Accusative Case without a Preposition.

1. *Dolabella* failed (*se contulit*) to *Corycus*.

2. My Master sent me to *Etruria*.

3. I returned to *Asia*, that I might collect the Remains of my Labour, and remit the Money to *Rome*.

4. I came to *Athens* on the eleventh of the Kalends of *June*.

Ad hunc modum utimur, &c.

**T**HESE two common Nouns, *Rus* and *Domus*, are used also in the Accusative Case after Verbs of Motion to a Place, like proper Names of Places.

1. I will go into the Country, and there mortify myself for two Days.

2. My Father sent me into the Country for the Recovery of my Health, by enjoying the fresh Air.

3. Go

3. Go away *Home*: I will follow you presently.
4. Having done my Business, I will now go *Home* with the Provision.
5. *Pompey* ordered the Consuls to return *Home*, and seize on the Money in the sacred Treasury.

Verbis significantibus motum a loco, &c.

*ALL Verbs signifying Motion from a Place, the Name of such Place, of what Declension soever it be, is commonly put in the Ablative Case without a Preposition. In like manner as rus and domus.*

1. We left *Brandusium* (*profecti sumus Brundisio*) and went on to (*petibamus*) *Cyzicum*.
2. When he returned *from Ægypt* he published a learned Account of his Travels.
3. We were all sent *Home from Thebes*.
4. When I came *from Eton*, my Brother returned out of the Country, to meet me in *London*.
5. He went *from Home* very sorrowful after the Holidays.

*Construction of Verbs Impersonal.*

Hæc Impersonalia, *Interest et refert, &c.*

**T**HES E two Impersonals, *interest* and *refert*, (*signifying to concern*) require a Genitive Case, except when, in English, *me, thee, himself, us, you, and whom* follow them, for those Particles must be rendered in Latin by *meâ, tuâ, suâ, nostrâ, vestrâ, and cuiâ*.

1. *It concerns all Men* to beware whom they trust, since Life abounds (*scatet*) with those, who to profit themselves, would defraud their own Brother.

2. *It is of great Moment* to Boys, where they are educated.

3. I neither dare nor ought to lay you under any Difficulty; (*quidquam oneris tibi imponere*) but if it can be done conveniently, it is greatly for our mutual Interest (*utriusque nostri interest*) that I should see you before you go.

4. *It concerns me, as well as you*, that you should obey these Precepts.

5. Your Health is of Importance not only to me as well as to yourself, but it is the Concern also of many, (*multis curæ*.)

6. Who is there that does not hate a vicious and saucy young Man? on the other hand, who

is there that does not admire and love Modesty and Faithfulness, though they no way concern himself.

7. Prudence consists in the knowing and chusing those Things, which it concerns us to desire or decline.

8. It mightily concerns you, who are Fathers, that your Sons should be educated here, preferable to any Place abroad; that from their Infancy they may love their Native Soil, and not be corrupted by foreign Manners.

9. The Murder was principally upon him, (*datur ei*) who was interested in it.

Adduntur et illi Genitivi, &c.

Besides a Genitive of the Person, these two Impersonals, interest and refert, govern a Genitive Case also of the Degree of Concernment, expressed in English by so much, how much, much, little, &c. in Latin, by tanti, quanti, magni, parvi, quanticunque, tandidem, &c. and this without the Substantives to which they belong.

1. Few Men consider how much it concerns them to live virtuously, not only for their own, but the sake of their Friends and Family.

2. In every Business it is of great Concern what Persons they are, who are entrusted with the Management of Affairs, (*cui creditur autoritas rei gerendæ.*)

3. It signifies little to study Virtue, unless you practise it.

4. He is my Friend, and I will assist him,  
how



*how-much-soever it may be my Interest not to serve him in this Affair.*

### Dativum postulant, &c.

**A**LL Impersonals put acquisitively (i. e. by which any Thing is procured or acquired) as, accidit, evenit, placet, displicet, dolet, expedit, liquet, libet, licet, nocet, restat, vacat for otium, est, &c. Also the Compounds contingit, competit, conducit, benefit, superest, &c. govern a Dative Case of the Word in the Sentence that has to or for before it: But if put transversely (i. e. when the Action passeth forth on some Person or Thing) as, juvat, delectat, decet, and its Compounds, addecet, condecet, dedecet, they require an Accusative Case.

#### 1. With a Dative.

1. So various are the Changes and Turns in human Life, that it often happens (*accidit*) to Men, to be miserable one Day, and happy the next.

2. It hath happened (*evenit*) to no one to be wise by chance.

3. The next Day we thought proper (*nobis placuit*) briefly to deliver our Opinions.

4. It displeaseth (*displicet*) the Master to see a Boy of good Parts idle.

5. Indeed I am very sorry (*dolet*) to have committed this Fault against so indulgent a Father.

6. I see nothing solid enough in your Counsel, that it should be expedient (*ut expediat*) for me to relinquish my Suspicions.

7. To be willing to restore Peace, is *expedient* (*expedit*) for the Conqueror, and necessary for the conquered.

8. It is not lawful (*non licet*) for any one to sin.

9. It is not plain (*non liquet*) to Panætius, what to others was clearer than the Light of the Sun.

10. I have no mind (*non libet*) to write more concerning the Government.

11. Tradesmen are not at leisure (*non vacat*) to attend Horse-Races.

12. No one regards how well he lives, but how long; whereas every one has it in his Power (*contingit omnibus ut*) to live, but no one to live long.

13. It hurts (*noce'*) no one to obey their Superiors in Things that are just and reasonable.

14. It well suits an Officer to use but few Words.

15. It neither becomes, nor is convenient for us to be discouraged by Dangers of any Kind (*submittere animum nostrum ulli periculo*) in the Discharge of our Duty.

16. He that has got (*cui contingit*) a Competency, need wish for nothing more.

17. It fares but ill with Step-Children from a Mother-in-law.

18. It much imports your Character, to set such an Example by your Diligence that others may follow it.

19. It is agreeable (*competit*) to my Wish that you perform your Task.

20. It remaineth (*restat*) for the conquered to submit to what Law the Conquerer pleaseth to impose upon him.

II. *With an Accusative Case.*

1. *It delights some* diligently to apply themselves to Labour, how much soever it may please others to follow (*obsequi*) their Pleasures.

2. *It greatly delights me*, to see you in so merry a Humour.

3. *It becomes all Men*, to do their utmost Endeavour, not to pass their Lives, as Beasts, in Obscurity and Silence.

4. It is commendable for you to do what *it becomes you to do*, rather than what you may do if you please.

5. *It becomes (addecet)* a good Boy to do nothing that is doubtful without consulting his Tutor.

6. *It is fit (condecet)* you should take what is your own.

His verò, attinet, pertinet, &c.

**T**HES E three Impersonals, attinet, pertinet, spectat, require an Accusative Case after them, with the Preposition ad.

1. *It is your Business* to speak to that Point, not mine.

2. *They had no Business* to interfere in this Affair.

3. *It is my Duty* to clear myself of that Suspicion.

4. *It belongs (spectat)* to every Disquisition concerning Duty, to keep in our Eye (*semper in promptu habere*) the Excellence of Man's Nature above that of Brutes, and all other Creatures.

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His impersonalibus subjicitur, &c.

**T**HESE six Impersonals, *pœnitēt, tædet, piget, pudet, miseret, misereſcit*, govern an Accuſative Caſe of the Perſon, and a Genitive of the Thing, unleſs when both are Perſons; as, *Nos noſtri pœnitet*: And therefore in conſtruing verbatim, the Accuſative is the firſt of the two Caſes; and in making Latin, the Engliſh muſt be changed, that the Nominative Caſe in Engliſh, may almoſt always be the Accuſative in Latin.

1. This is the Humour of almoſt all men; we diſlike our own, (*nos noſtri pœnitet.*)

2. Uſe Diligence, honour your Parents, and fear God; theſe three Things you never ſhall repent of.

3. I plainly ſee, that by the prudent Exertion of your Power and Influence, your Enemies will repent of their violent Proceedings, (*intemperantiæ ſuæ.*)

4. He is truly good, who repents not of his Goodneſs and Sobriety.

5. As Folly, when it has got what it coveted, never thinks it has got enough; ſo Wiſdom is always contented with what is preſent, and repents not of itſelf.

6. I left them, and came abroad, ſo tired was I of their Converſation.

7. How wretched are they, who are neither ſorry for, nor aſhamed of their Infamy!

8. In Boys Nature is beheld as in a Mirrour; How eager are they in their Diſputes? How great

their Contests ; How are they delighted with Conquest ; How *ashamed to be conquered* ? (*quàm pœdet victos !*)

9. *Who pitieth the Poor*, and relieves his Necessities, does not impoverish, but enrich himself ; (*sibi divitias accersitum it*) for divine Blessings are annexed to Charity.

10. *We* rather *pity those*, who ask not our Compassion, than those who demand it.

11. What I told a certain Person, I will now tell you, that, as *you have Compassion upon others*, *others will have Compassion on you*.

### Verbum impersonale, &c.

*A Verb Impersonal of the Passive Voice*, may be taken for every Person of both Numbers indifferently ; by virtue of an oblique Case joined to it ; as, Statut a me, a te, ab illo, ab illis ; for sto, stas, stat, stant.

1. Where *they live* (*vivitur*) well, *they live* long.

2. Wars are to be undertaken that *we may live* in Peace without Injuries.

3. As often as we speak or harrangue, so often *are we judged of by others*.

4. *We easily pardon those*, who endeavour, not to persevere, but to recal themselves from Error.

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*The Construction of Participles.*

*Participia regunt casus, &c.*

*P*articiples govern the same Cases as the Verbs do from whence they are derived, as, *tendo*, governs an Accusative Case, so does *tendens*; *utor*, governs an Ablative Case, therefore *utens*, *usus*, and *usus* govern the same; *Eripio* governs a Dative Case, by the Rule, *Quædam accipiendi*, &c. therefore *ereptus* governs the same.

1. I had rather see a Man *wanting Money* than Money a Man.

2. Slavery is the Obedience of a broken and abject Mind, *wanting its own Will*.

3. A Man *given to (obsequens) Pleasure* is but little service to his Heir.

4. Public utility is *to be preferred to private Interest*.

5. Friendship is *to be preferred to all human Things*.

6. If you have benefited a Friend, or given him faithful Council, you seem not to deserve much Praise, *having only done your Duty*.

7. As he is a Fool, who, *when he is going to buy a Horse* expects only the Bridle and Saddle; so is he most foolish, who esteems a Man from his Dress, or Condition, which is a sort of Dress, (*quæ, vestis modo, nobis circumdata est.*)

8. I cannot call those good Things, *with which* a Man, though abounding ever so much, may be miserable.

9. He is not truly a Conqueror, who cannot bridle his Passion *when it demands Revenge*.

10. He is an unjust and ungrateful Citizen, who, *when he is delivered from the Danger of Arms*, still retains an armed Mind.

11. Fortitude is the Knowledge of Things to be endured, or an Affection of the Mind in Patience and Perseverance, *obeying, without Fear, the Supreme Law*.

12. Modesty is the Guardian of all Virtues, *ever avoiding Disgrace*, and procuring the highest Praise.

### Participiis passivæ vocis, &c.

*P*articiples of the Passive Voice, especially if they end in *dus*, have sometimes a Dative Case after them.

1. No one of these shall go away *unpresented by me*.

2. If it happens to any one, to be gently dismissed by old Age, not suddenly *torn from Life*, but gradually stolen away, has he not Reason to thank God, that being full of Days and Infirmitiy, he now retires to rest, so necessary to Man, so grateful to the Weary.

3. When a Sentence is *to be given by a Judge*, he must remember he hath God a Witness, at least his own Mind, than which God hath given nothing more divine to Man.

4. Wherein

4. Wherein any one speaks Truth, in that he is to be defended by every Lover of Truth.

5. The Whisperer and Slanderer is to be looked upon by all as a common Enemy.

6. Punishment must be assigned for the Wicked; and not less for those who follow another wicked Person, than for the Leaders themselves.

7. Let us cherish those Sentiments (*simus ea mente*) which Reason and Truth prescribe, and think that nothing in Life concerns us (*prestandum nobis*) but to preserve our integrity, and so long as we are void of Guilt, (*culpâ*) let us bear calmly and moderately all human Accidents.

8. Diligence avails much in all Things; this is principally to be rejoiced in, and always applied by us; There is nothing it cannot attain to; and in this Virtue, all the other Virtues are comprehended.

Participia cum fiunt nomina, &c.

Participles when they become Nouns (*Adjective, or Participial Adjectives*) require a Genitive Case.

Note, *Participial Adjectives* may be known four Ways.

• First, When the Participle Adjective governs a different Case from the Verb it is derived from; as, Appetens alieni.

Secondly, When it is prepounded of a Preposition, which the Verb it is derived from cannot be compounded with; as, indoctus, innocens.

Thirdly, When it forms all the Degrees of Comparison; as, amans, amantior, amantissimus.

Fourthly,

Fourthly, *When it has no Respect, or Difference of Time; as, profusus, the Participle, signifies having been poured forth, with respect to Time past. Whereas profusus, the Participle Adjective, signifies profuse, or lavish, without any Respect at all to Tense or Time.*

1. Men that are great Lovers of themselves, damage the Public.

2. Every Nature *loves itself*, and is employed in Self-Preservation.

3. I hope you will regard his Advice, for I know no one more prudent, or has a greater Affection for you.

4. My Master is generous, and hates Licentiousness; (*fugitans enormitatem*) therefore I serve him willingly, ever obedient to his command.

5. Virtue is lovely in her own Eyes, because she best knows herself, and how amiable she is.

6. We are in Nature most studious and most desirous of honourable Probity, (*appetentissimi honestatis*) of which when we behold as it were the Splendor, what is there we would not do, or suffer, that we might enjoy it?

Exosus, perosus, pertæsus, &c.

THESE three Participles, exosus, perosus, and pertæsus, having an Active Signification, govern an Accusative Case.

1. Many Times we hate a Man for doing that very Thing which we should hate him for on the other Side, if he did it not.

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2. The common People *had an Aversion to the Name Consuls*, as much as to that of Kings.
3. May the Gods bless you now and ever, if *they have not an Aversion to the Roman People*.
4. Folly soon grows sick of herself; but the Resolutions of Wisdom are free, absolute, and constant.

Exosus et Perosus, &c.

**B**UT *exosus and perosus, having also a Passive Signification, govern a Dative Case of the Agent or Person, according to the latter Part of the Rule, Passivis additur, &c.*

1. We must not think that all, who in this Life struggle with a Variety of Misfortunes, *are under the Displeasure of the Almighty*.
2. For his Wickedness and Impiety *he became the Aversion of all Men*.
3. Some Men are so obstinate, that Truth, the more clear it is, the more it is *detested by them*.
4. The more Men persist in their Error and Infidelity, the more *will they be abominated by the Almighty*.

Natus, prognatus, &c.

**T**HES E seven Participles, *natus, prognatus, satus, cretus, creatus, ortus, editus, require an Ablative Case, being governed of some Preposition understood; which we also find sometimes expressed.*

- I. Without



1. *Without a Preposition.*

1. He was a Citizen of *Athens*, born of good Parents.

2. That great Man, *from whom* you falsely say you *sprung*, would have scorned so vile an Action.

3. *It is doubtful who his Father was*, but his Mother was a Slave.

4. He *sprung from the antient Nobility*, and such are his Virtues that he degenerates not from his Ancestors.

5. They are so ancient a People, they think themselves *sprung from the Earth*.

2. *With a Preposition.*

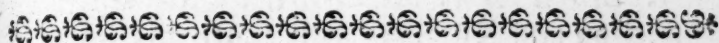
1. He was a Trojan by Birth, *sprung from a Race* of Heroes.

2. *From Plenty and Affluence* generally arises Arrogance.

3. Many Inconveniences *arise from Talkativeness*.

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*Construction of Adverbs.*

En et ecce, demonitrandi Adverbia, &c.

**E**N and ecce, when used for see, behold, lo, and followed by a Noun; require the Noun to be of the Nominative Case; and sometimes of the Accusative.

*1. The Nominative Case.*

1. *Such is (en) the Cause, such is the Crime, of which my Client is now accused*

2. *Behold (ecce) a Man, formerly protected by not a few Friends, now, in Banishment, deserted by all Men.*

*2. The Accusative Case.*

1. *Behold a Consul, who, without Hesitation, will obey your Orders, and while he breathes, will himself defend whatever you shall decree.*

2. *Be not ashamed to ask, what, by Reason of your Youth you cannot understand: Behold me ready to instruct you!*

En et ecce exprobrandi, &c.

**B**UT these Adverbs when spoken by Way of Contempt or upbraiding, govern an Accusative Case only.

*1. Behold*

1. *Behold the ungrateful Man!* he repays my Affection and Kindness with Scorn and Injury.

### Quædam Adverbia loci, &c.

**C**ertain Adverbs, I. of Place, (*as ubi, ubinam, nusquam, eò, longè, quò, ubivis, huccine, &c.*) II. of Time, (*as, nunc, tunc, tum, interea, pridie, postridie, &c.*) and III. of Quantity, (*as, parum, satis, abundè, &c.*) require a Genitive Case of the Noun that follows.

#### I. OF PLACE.

1. How abandoned is the Man who is come to such a Degree of Wickedness, that no Laws, nor Fear of Punishment, can restrain him from Acts of Villainy and Injustice!

2. When a Man comes to such a pass, (*eo loci*) as to pay no Regard to his Reputation, he will pay none to the Propriety of his Actions.

3. How unhappy am I! I can no where find my Brother.

4. In what Air do we breathe! (*ubinam gentium sumus*) in what City do we live! when here, within these Walls, are Men who meditate the Destruction of their Country!

5. Let him fly where he will, (*quoquo gentium*) a Man cannot run away from himself.

6. He was banished far from his Parents.

7. Nothing is more amiable than Virtue, which if any one hath attained to, we shall love him where ever he be, (*ubicunque erit gentium.*)

8. And

8. Are Things come to so bad a pass, (*buccine malorum*) that an honest Man cannot thrive.

2. OF TIME.

1. In the History of former Times we read of continual Seditions, and civil Wars, but now a-days (*nunc dierum*) Men seem to be wiser.

2. At that Time (*tunc temporis*) there was some Excuse for not minding your Studies, but now there is none.

3. The Day before St. Thomas's Day I went to Windsor, and the Day after I came to London.

3. OF QUANTITY.

1. A little Pride does not misbecome a prosperous Fortune.

2. There can be no great Happiness where there is but little Sincerity.

3. Avarice seldom escapes with Impunity, tho' itself be a sufficient Punishment.

4. We have had Words enough on so trifling a Matter.

5. He who doth what is right, hath Friends enough.

6. In the last Campaign he got Abundance of Glory.

7. The envious Man is abundantly punished, (*abunde dat panarum*) tho' no one should take Revenge.

## Quædam Casus admittunt Nominum, &amp;c.

**SOME** *Adverbs govern the same Cases as the Nouns (Adjective) do, from whence they are derived. Thus, as the Adjective inutilis governs a Dative Case, (by Adjectiva quibus commodum, &c.) the Adverb inutiliter, derived from it, governs the same—*  
*So, propius, and proximè from the Preposition propè governing an Accusative Case, govern the same.*

1. He was cloathed in all Respects *like his Brother.*

2. It is the Part of a wise Man *to oppose every irregular Desire.*

3. I thought it my Duty, to march an Army *as near as possible to the Enemy.*

4. It becomes us, the higher we are, to behave *ourselves the more humbly.*

5. Only stay here, and I will return *before you can conceive it possible (priùs tua opinione).*

6. Some Men have been so inconsistent, as to be able to speak *the best of all, while they live the worst of all.*

## Adverbia diversitatis, &amp;c.

**THESE** *two Adverbs of Diversity, aliter and secus; and also these two Prepositions, ante and post, have sometimes an Ablative Case after them.*

1. As he had so great, and powerful Enemies *his Success happened much otherwise than I expected.*



2. I am surprized you should so soon change your Mind ; for now it seems *very different* from what it was.

3. No Credit is to be given to his Words, who denieth the same Thing this Hour, which he most strongly affirmed *a little before*.

4. It is the Part of an exalted Genius to discern by Reason what will follow ; and to determine *beforehand* (*aliquando ante*) what will happen on either side ; and whatever should happen, what is best to be done.

5. I was ordered to be in School at Seven, but I came *a good while before* ; and *not long after* came my Brother.

6. He left me a Legacy, and *many Years after* I recovered my Money.

Instar et ergò, &c.

**I**NSTAR (*signifying Equality and Proportion*) and ergò, (*signifying for the Sake, or upon the Account of*) taken adverbially, require a *Genitive Case*.

1. Tho' your Letter was *as large as a Volume*, it was very acceptable, and I shall often peruse it.

2. Tell me, where I shall find *Anchises?* *for his Sake* are we come hither.

3. Know, that I have made you this Present *on Account of your Diligence and Virtue* ; and I expect you to persevere in your Duty, *through Gratitude*, (*ergò grati animi*)



## Construction of Conjunctions.

### Conjunctiones copulativæ.

**C**onjunctions copulative (*as, et, que, quoque, ac, atque, &c.*) also Conjunctions disjunctive, (*as, aut, vel, ve, seu, &c.*) require the Nouns they come between, to be of the same Case; and the Verbs they come between, to be of the same Mood and Tense.

Note, The Reason of this is, because some Word, to complete the Sense, is understood, as in the Rule et Platonem, i. e. et docuit Platonem.

1. Order, Resolution, Constancy, and the like to these, come under the Rank of those Virtues, that require not only an Operation of the Mind, but certain Action.

2. All Virtue consists either in the Perception of Truth, or in Sagacity; in cultivating Society, by rendering to every one their Due; in the Greatness and Firmness of an elevated and unsubdued Mind; or in observing Order, and a proper Mean and Temperance, in all our Words and Actions, (*omnium, quæ fiunt, quæque dicuntur.*)

3. No Creature but Man perceives the beauty, the Gracefulness, and Harmony of Parts, in those Objects which are discerned by the Sight.

4. The

4. The Man, who most clearly perceives what is most true in every Subject, *and* who can most acutely *and* most readily see *and* explain the Reason, is wont justly to be accounted most prudent *and* most wise.

5. The Man who does not repel, *nor* withstand an Injury offered to his Neighbour, if he can conveniently, is as much in fault, as if he deserted his Friend *or* Country.

*Nisi variæ constructionis ratio, &c.*

**UNLESS** the Reason of a different Construction requires otherwise; as in the Example given. *emi librum centussi et pluris.*—Centussi is the Ablative Case, by *Quibusdam* verbis subjicitur, &c. and pluris the Genitive by *Excipiuntur* hi Genitivi, &c. So with regard to Verbs, when one of the Verbs has one Sign of the Tense before it, and the other another; as, had and did; was and will.

1. He was celebrated for his Learning both at Rome and at Athens; and dreaded for his Power in Utica and Carthage.

2. An extravagant Man must not think it Fortune's Fault, but his own, that he is not happy.

3. A diligent Boy will not neglect his Studies either at School, or at Home.

4. I promised to serve him, and I will keep my Word.

5. True Loves hates, and will not suffer Delay.

Quam sæpe intelligitur, &c.

**Q**UAM, the Conjunction, is oftentimes understood after amplius, plus, and minus.

1. On that Day were slain *more than* two thousand Men; and *above* four thousand were wounded; tho' the King had not *above* three thousand Foot, and eight hundred Horse.

2. He stayed with me *above* thirty Days.

3. I went to London, but had Leave to stay not *above* one Night.

4. In less *than* thirty Days he returned into Asia.

Quibus verborum modis, &c.

*To what Moods of Verbs certain Conjunctions and Adverbs agree.*

Ne, an, num, &c.

**T**HREE three, ne, an, num, when put doubtfully or indefinitely, require a Subjunctive Mood after them.

1. Be cautious whom you commend, *lest* the Crimes of another should reflect Shame upon you.

2. I am afraid, if I ask for a half Holiday, I *shall not obtain it*.

3. It is doubtful to me, *whether it be* better to die with them, than to live with these.

4. Go

4. Go see, *whether* my Father *be* returned from the Country ; if not, I shall go with you to the Play.

Dum pro dummodo et quousque, &c.

**D**UM *put for dummodo, so that ; and quousque, until, require a Subjunctive Mood after them.*

1. He put off his Thirst of Revenge to another Time, *so that* his Anger *might* grow cool.

2. I beg of you to wait, 'till I have consulted my Friend.

3. I shall confide in him *so long as* I find myself not deceived by him.

4. They did not think proper to condemn so great a Man upon Suspicion only, but to wait till the Affair declared itself, (*aperiret.*)

Qui causam significans, &c.

**T**HE Relative *qui, who or which ; also when it signifies the Cause why, requires a Subjunctive Mood after it.*

1. Who is there *that* does not admire the Splendor and Beauty of Virtue ?

2. If a Man tells you the Sun is no bigger than it appears to be, you are a Fool *to believe* (*qui credas*) him.

3. He is as much a Fool *who fears* Death, as he that fears old Age ; for as old Age follows Youth,



Youth, so Death follows old Age : he that is not willing to die never desired to live.

Ut pro postquam, sicut, et quomodo, &c.

**T**HE Conjunction *ut*, when it signifies *postquam* after that, *sicut* as, and *quomodo* how, is joined to the Indicative Mood ; but when it signifies *quanquam* altho', utpote for as much as, or the final Cause (i. e. the End of which a Thing is done) it requires a Subjunctive Mood.

1. *With an Indicative Mood.*

1. *Since I came hither, I have not gone without the Doors.*

2. *After you left me, a certain Person met me by Chance, and asked several impertinent Questions which I did not think worthy an Answer.*

3. *As you greet, so shall you be greeted.*

4. *Bloody as they were, enquiring where the Emperor was, they rushed into his Chamber.*

2. *With a subjunctive Mood.*

1. *Tho' Ability be wanting, yet the Will to do good is commendable.*

2. *Tho' Fortune may deprive me of many Things, yet she will still leave me more.*

3. *It is of great Consequence to be (ut simus) that which we would seem to be.*

4. *Virtue has this Quality (habet hoc) that the Appearance and Beauty of it, even in an Enemy, delights good Men.*

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Omnes denique voces.

*IN short, all Words put indefinitely, as, quis, quantus, quotus, &c. require a Subjunctive Mood after them.*

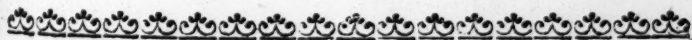
1. I will send you the Books when I can meet with a proper Person, *whom I can trust with them.*

2. Since our Country will not, or cannot, accept our Services, *who will not grant (hoc dederit) that we may return to that private Life, which many Philosophers have preferred, (perhaps not rightly) even to the Service of the Republic? (etiam reipublicæ.)*

3. *How great soever* you think yourself, be humble, and you will obtain the greater Praise.

4. If Time makes a Poem, like Wine, the better; I desire to know, *how many Years stamp a Value upon it.*

5. I know not what *any* of your Friends *writes* to you, but I understand they differ much in their Opinions.



*Construction of Prepositions.*

Præpositio subaudita, &c.

**T**HE Ablative Case is often governed of the Prepositions in, or some other Preposition understood.

I. Friend-

1. Friendship consists in *Equality* of Tempers; to will and not to will the same Thing, is a Sign of the strictest Amity.

2. My father, now grown old, quitted his Office as a Magistrate, and retired into the Country.

3. Do you ask why Virtue wants nothing? It rejoiceth in *Things present*, and hankers not after what is absent; every Thing (*nihil non*) is great, because, be it what it will, it satisfieth.

Præpositio in compositione, &c.

**A** Preposition joined to a Verb, and becoming Part of a Verb by Composition, governs the same Case of the Noun following, as if it stood alone by itself before the Noun; as in the Example, *Prætereo te insalutatum*, I pass by thee unsaluted.

1. We must take all the Care we can to abstain from Offences.

2. If Praise cannot incite us to do rightly, Fear will scarcely restrain us from the basest Actions.

3. When thou speakest of others, look well about thee on every Side; consider of whom, and before whom, and what thou art going to speak; for thy Words cannot be recalled.

4. As Life, so all the Ornaments of Life are subservient to Wisdom; but her chief End is Happiness; she sheweth what is truly evil, and what only seems so; she roots out Vanity from our Minds, and instilleth solid Greatness.

Verba

Verba composita, &c.

**V**ERBS compounded with the Prepositions a, ab, abs, ad, con, de, e, ex, in, sometimes repeat the Preposition before the Noun following, and that not inelegantly.

1. A, ab, abs.

1. It is in vain to appeal to those whose Ear and Mind are averse to us.

2. God cannot more traduce some Things that seem desirable, as Riches, than that he gives them to the vilest of Men, and takes them from the best.

3. It cannot be a pleasant Life, where (a quâ) Prudence is absent.

4. Nothing better suits a good and quiet Citizen, than to absent himself from civil Broils.

2. Ad:

1. Tho' every Virtue attracts us to her, and makes us love those who possess it, yet nothing does this more effectually than Liberality.

3. Con.

1. I dissent from those who defy a Storm, and are continually struggling with great Difficulties, to shew their Courage.

2. We must abstain from Anger, whether the Person who provokes us be a Superior, an Equal, or

or Inferior; *to contend with a Superior* is a mad Thing; *with an Equal* doubtful; and *with an Inferior*, mean and base.

3. Virtue is ever uniform, *agreeing with Reason*, and unwearied Constancy.

#### 4. De.

1. It is not only liberal, but sometimes advantageous for a Man *to depart* a little from his Right.

2. Their own Deceit, Improbability, and Indiscretion, *drives Men from an healthful State of Mind*, (*deturbat de sanitate ac mente.*)

#### 5. E, Ex.

1. Despise not one that is deformed; a great Man may *come out of a Cottage*, and a great Mind dwell in a deformed Body.

2. *From Beggars some have become* on a Sudden very rich; and the more illustrious *from being obscure and ignoble.*

3. He was so wary and circumspect, that he *spake nothing* (*nihil ex ore exciderit*) but what he had well considered.

#### 6. Inter.

1. *There is this Difference between Wisdom and Philosophy*; Wisdom is the perfect Good of the human Mind; Philosophy is the Love of, and Affection for Wisdom; Philosophy only shews what Wisdom truly is.

2. Will



2. Will any Man say *there is no Difference between Pain and Pleasure?* or, if he thinks so, must he not be mad?

7. In.

1. Inconveniences when they *fall upon Virtue*, have no more Effect than a Shower in the Sea.

2. We think Friendship is desirable, (*expetendam*) not for the Reward she brings, but because *in the Affection itself there is every delight*, (*omnis ejus fructus.*)

3. *In Friendship* are all Things desirable, Honour, Glory, Tranquility of Mind, and Enjoyment of Soul: (*jucunditas*) with these, Life is happy, and cannot be so without them.

In pro erga, &c.

**I**N *signifying towards, against, for, to, and over, requires an Accusative Case.*

1. Behave yourself so *towards your Parents*, as you would have your Children behave themselves *towards you*.

2. It is very laudable to exercise Kindness *towards brute Creatures*, that we may keep ourselves the more remote from Cruelty *towards Men*.

3. I hate to hear any Thing that is harsh and severe said *against any one*, be it ever so witty.

4. It is barbarous Cruelty to rage *against the Prostrate*.

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5. I

5. I would have you do what is *for your Advantage*.

6. He was a diligent Boy at School, but afterwards most unhappily given up to *Luxury and Banqueting*.

7. Our Benevolence to our Friends must be answerable to their's for us in all respects.

8. Error is remediless when it passes into *Habit and Custom*.

9. What a Monster is Man raging against *Man*? There is no affection over which Anger does not reign.

Sub, cum ad tempus, &c.

**SUB** when it relates to *Time*, (signifying of, or about) is commonly joined with an *Accusative Case*.

1. The Cock generally crows at break of Day.
2. He is chearful enough all Day, but at Night his Anxiety returns.

Super pro ultra, &c.

**SUPER**, signifying *ultra beyond*, governs an *Accusative Case*; but when put for *de concerning*, it requires an *Ablative*.

1. The River *Tiber* at that Time had overflowed its Banks.
2. I was glad when I had passed over the Mountains.
3. When

3. When I came home my Father asked me many Questions concerning the School and Discipline, to which I gave him satisfactory Answers.

Tenus Ablativo plurali, &c.

At Genitivo tantum plurali, &c.

TENUS governs an Ablative Case both in the singular and plural Number, or a Genitive in the plural Number only. And is always set after the Noun it governs.

1. I went into the Water up to the Neck, because I could swim; but my Brother ventured only up to the Knees.

2. Some Men are happy, as far as Report, (*samâ quidem tenus*) when perhaps they find the contrary within, (*alia omnia intus experiuntur.*)

3. There is a so far, that (*qua tenus*) Pardon may be given to Friendship.

With a Genitive Case.

1. As he was walking home, he fell into a Quagmire up to the Knees.

2. As he was standing on the Shore the Tide came in so fast, that it reached up to his Waist, so that he escaped with Difficulty.



### *The Construction of Interjections.*

Interjectiones non raro, &c.

**I**nterjections are often put independently, without any Case following.

1. *Alas!* how poor are my Kine, even in rich Pasture.

2. *Alas!* that he should transact so carelessly an Affair of so great Consequence! (*tantam rem.*)

3. *Alas!* how fast do the Years slide away! surely, this ought to excite our Diligence.

O exclamantis, &c.

**O,** *An Interjection of exclaiming takes a Nominative, Accusative, or Vocative Case after it.*

1. *With a Nominative Case.*

1. O Heaven, O Earth, O Seas, Hear my Complaint.

2. O the Habit of sinning! What Pleasure does it give wicked Men? Where are there Hopes of Impunity?

3. O immortal Powers! little do Men think what a revenue Frugality brings in!

2. *With*

2. *With an Accusative Case.*

1. *O the wretched Folly!* there is even Ambition in Grief.
2. *O the wretched Trifles,* which Philosophers dispute about! they are altogether ridiculous.
3. *O that excellent Keeper* of Sheep (as they say) the Wolf!
4. *O the unheard of Pride!* to glory in a bad Action.
5. *O wretched Man,* if you despise the Witnesses of your own Conscience.

3. *With a Vocative Case.*

1. *O my Brother?* how glad am I that Things go well with you! (*tibi reserè cadant.*)
2. *O thou Pride* of a great Fortune! how delightful is it to receive nothing from you! whatever you give, you spoil.
3. *O most sad Nights!* Sorrow and Trouble interrupt my Rest.

Heu, et Proh, &c.

**H**EU, and proh, have sometimes a Nominative and sometimes an Accusative Case after them.

1. *O the matchless Virtue* of his Mind! *O the Might* of his Hand, invincible in War!
2. *O Shame!* that he should degenerate so much from his Ancestors!

Q 3.

3. *What*



3. *What a wretch am I!* to judge of your Generosity by my own!

4. *Oh the hard Condition of Banishment!*

5. *Oh the Treachery of Man!* who can avoid his Snares?

Hei, et vœ, &c.

**T**HESE two Interjections, hei and vœ require a Dative Case after them.

1. *Alas miserable me!* I cannot remember my past Errors without Tears.

2. *Wo to you!* I foresee much mischief will befall you.

3. *Woe to them!* who depart from the Rules of Religion and Justice.

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